The Pacific

First Pure, then Peaceable; without Partiality and without Hypocrisy.

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INDIVIDUALISM IN THE "MAYFLOWER."

A prominent college president in the East says in celebrating Forefather's Day on its two hundred and seventy-fifth anniversary, "it would be well, while affirming and rejoicing in the Pilgrim principle, that their sons should be aware of two negations hidden in that principle." That principle, according to his quotation, was "the immediate responsibility of individuals to God." We do not know just where the Pilgrims themselves stated their principle in just those words. Was that really their favorite statement of what they stood for? Did they emphasize, as Dr. Hyde takes for granted they did, the two words, "immediate" and "individuals." Of course, if they did emphasize in excess, then it were easy to point out the two defects of their principle. One would be, that they would ignore the historic church that lay behind them, and the other would be that they would regard just themselves, so many isolated fragments, as the whole of humanity.

Now, it may be that such results were lurking in the prime tenet of the forefathers, but the results seem to us rather read into the tenet than drawn out in a sympathetic reading of the Pilgrim covenants and other writings. Our fathers did emphasize what Daniel Webster long after spoke of as the greatest of thoughts —responsibility to God; but then God was to them no being of each man's own devising, but the Father Almighty, revealed to them in the Scriptures and in Christ. Their covenant with one another usually contained this golden pledge—"To walk in all His ways, made known or to be made known unto them, according to their best endeavors, whatever it cost them." Remember, too, those classics sentences in Robinson's parting address: "But withal he exhorted us to take heed what we receive for truth and well to examine, compare and weigh it with other Scriptures before we receive it. For, said he, it is not possible the Christian world should come so lately out of such anti-Christian darkness, and that full perfection of doctrine should break forth at once." Ah, those men under the tutelage of that scholarly and most reasonable soul knew very well that there was a Church behind themselves in whose teachings there was much to avoid as well as to follow. The ministry they chose were expected to be conversant with the past. That ministry was not separated in the sense that "across the gulf of sixteen centuries no communication had come."

Narrowness, no doubt, there was in the persons of some Pilgrims and of some settlers about Plymouth in following generations. But the narrowness was in no conspicuous degree the consequence of the original principle for which they became exiles. The colporteur who, at Dr. Hyde's request, gave him the results of a canvass of the old colony towns very likely found people living there whose ideas are very provincial, even though they live in the nineteenth century and have Pilgrim blood in their veins; but neither the nineteenth century nor the Pilgrim faith may be specially to blame for that. Canvasses of religious conditions are being made in many cities and districts. They all reveal many sad facts. But we question whether it would be fair to trace them back to the prevalence of the principle of immediate responsibility of individuals to God, even if "immediate" and "individuals" were underscored. But did the *Mayflower* people have any thought of heavily underscoring those words? Surely, their pastor had small disposition that way, for he cautioned them to avoid, "as a deadly plague of both your common and special comfort, all retiredness of mind for proper advantage and all singularly affected any manner of way." These expressions are not precisely the ones we use now, but they are a protest against excessive individualism.

It is claimed that Bishop Nicolas, of the Greek church has been commissioned to build a church edifice in Chicago, at a cost of $500,000, which shall be the headquarters of that body, whose only diocese in the United States has been hitherto confined to Alaska and the Aleutian Islands. Russia does not mean to leave herself out of religious loyalty among the nations. How is the unity of Christendom coming to pass under her auspices?

We had hardly ceased to wonder at the proposition of a Catholic priest in this city to pay one hundred dollars if a board of arbitration, composed of selected lawyers, should decide that an A. P. A. advocate had proved certain alleged points to be the Roman Catholic doctrine, when we learned from an English paper that an advocate of the very higher life had offered one hundred pounds to any Keswick speaker who should forward Scriptural proof of "the necessity of sin in the spirit-filled believer." It seems that the Keswick folk, represented, say, by Rev. Webb-Peploe, are considered by this person who offers the money as belonging to "a preliminary seminary" as compared with those who, like himself, are in "the Holy Ghost college." Backing up truth by a pecuniary consideration, it is to be hoped, will not become fascinating. The opportunities to bet are quite numerous enough already, in the ordinary college, without introducing them into the precincts of the university of the higher life. It is sometimes discussed, What is the sin against the Holy Ghost? Well, one sin of this sort is so plain that one may almost hear Simon Peter saying to these modern Simons, "Thy money perish with thee!"

The contest in England has sharply changed from home rule to the equally vexing problem between national and denominational education. That has been, of course, all the time a problem; but now that the leader of the Irish contingent in the Liberal ranks has felt obliged to curry support from the hierarchy of his country—that adds so much to the Conservative and prelatical combination, which seeks to weaken the board schools and to put the education of the people under the chief direction of the Anglican and Romish priesthood. But that is likely to disgust those Liberals who have been trying to help Ireland to secure local self-government. Just now, therefore, there never was a more thoroughly beaten cause than that which Gladstone has so lately passed over to other hands. "By whom shall Jacob rise, for he is just now small?" Perhaps by Joseph Chamberlain, after all.

What Robert L. Stevenson wrote to a friend about the Rev. James Chalmers should be heeded by those who admire Stevenson, but not a missionary: "I wish you to get 'Pioneering in New Guinea.' It's a missionary book, and has less pretentions to be literature than Spurgeon's sermons. Yet I think that even through that you will see some of the traits of the hero that wrote it—a man that took me fairly by storm for the most attractive, simple, brave and interesting man in the whole Pacific. He is away now to go up to the Fly river—a desperate venture, it is thought." Mr. Chalmers, after his later visit to England, has resumed his work in New Guinea.

The *War Cry* of December 14th gives the Congregational ministers in Humboldt county credit for their hospitality and encouragement to the Salvation Army, and gives a cut of the church and of the pastor in Ferndale. There is also a full-hearted, appreciative letter from Rev. Dr. Goodwin of Chicago. Evidently, there is a great deal of Christian unity which is not organic at all, and which could not be so good if it were; that is, if the organization were one manufactured to order. Besides, there are some organs which, though they have grown, had better not survive.

These figures for Philadelphia are well worth printing, till their purport is well weighed. There are 8,034 persons there in the retail liquor business, selling liquors over the bar for drinks, and their nationality is as follows: Chinamen, 2; Jews, 2; Italians, 18; Spaniards, 140; Welsh, 160; Negroes, 165; French, 285; German, 285; Scotch, 497; English, 568; Irish, 3,041; 205 are reckoned as American born. The proportion of Roman Catholics is, obviously, very large—fully 80 per cent.

It must be pleasant to missionary secretaries in these days to receive notice of bequests. Mrs. Kendall Flint of Haverhill, Mass., leaves to the American Board and to the Home Missionary Society and to Andover Seminary, $5,000 each; to Carleton College, $8,000; to the Y. M. C. A. of her city, $15,000, and to the North church, Haverhill, $30,000; to the Union church, Haverhill, and to the Riverside church, $5,000.

The Vanished Forms.

[Read at the Jubilee meeting of Shawmut church, November 22, 1895.]

We touch again the vanished hand,
The silent voice we hear,
Idealize the fellowship
In memory we hold dear.

The vanished forms appear to view,
More radiant is each face,
With haloed head each seems to take
His old accustomed place

Within this room of evening prayer,
And study of the Word,
Where songs of faith and tidings good
By old and young were heard.

Their earthly names we will not call;
They bear new names above,
Because of the redeeming grace
Of Him whose name is love.

From sin and fear and doubt removed,
Beneath the sapphire skies,
Their holy joy and grateful praise
In songs celestial rise.

Imperfect like ourselves they were,
And oft misjudged, perchance;
Detraction and all discipline
Their present joys enhance.

The young and fair and age mature
Are witnesses to-night;
Recalled from higher service, they
Have come on wings of light.

Their mystic presence fills this room,
Our fellowship is theirs;
They minister in love to us,
With them of God joint heirs.

What are the words we list to hear?
What message do they bring
Across the silent, sacred tide?
What message from the King?

'Tis one of hope: "The kingdom comes!
Each weight and sin aside!
The pleading spirit ever pleads;
Responsive be, O bride!

"Not care, nor love of earthly good,
Your holy zeal beguile;
Your life is but a vapor here:
Appears a little while."

We soon shall be at one with them,
In service and in song;
The notes we raise but feebly here,
Our triumph shall prolong.

Oh, hallowed Christian fellowship,
Whose music sweet enspheres
With grateful song our pilgrim days
And our eternal years!

—C. B. BOTSFORD.

THE ANTAGONISM OF RELIGION TO SCIENCE—II.

(Concluded.)

It is true we are living in a scientific age, but it is likewise true that it is an age of almost imparalleled empiricism. We have the gift of "smartness" well developed, and indulge in the infatuation of "belonging to the nineteenth century." As a consequence, every fad, scheme and notion, every new theory and invention that makes its appearance, is almost sure to be swallowed whole if it bears the brand of the "nineteenth century." Hence, it was never more important that the pulpit, as an educator and as a mighty conservative force in the realm of thought, should teach the people, both by example and precept, the importance of discriminating sharply between fact and theory, between the substance of truth and truth's ever-vanishing shadows.

I once read of a lawyer who was gifted with a rare intuitive judgment to such a degree that it recommended him to a high place on the judicial bench. One of his friends, who knew his weak point as well as his strong points, gave him this advice, always to announce his legal decisions with confidence, but never to give his reasons for them. "For," said he, "while your decisions will be invariably right, your reasons would be almost invariably wrong." This seems like a strange case, almost like another "Jekyll and Hyde." But who of us have not listened to preaching that illustrated the same mental inconsistency. The conclusions were all correct; the doctrines set forth were entirely orthodox, but somehow the reasonings and the conclusions did not "fit"; they were irreconcilable and contradictory. But some one will ask, What matters it about the argumentative process if the preacher only reaches the right conclusions? It is the result, and not the processes, we are after. It matters much in this way. Let me illustrate. Let me suppose you are contemplating a journey. You want to reach a certain destination, but you start out in the wrong direction. Now it is possible that after traveling round Robin Hood's barn you may at last, by some happy accident, reach the point you are seeking.

But how about the companions of your journey? Allured by your example, they start out in the same false direction, but not having the faculty of swinging around the circle, or of blundering into the right path, as you have done, they keep straight on and reach a diametrically opposite destination. To drop the figure, some of the hearers of your "philosophical" sermons, having a different mental constitution from your own, accept your reasonings, but reject your conclusions. They welcome your philosophy, but have no use for your "doctrines." And so you hear of them, by and by, wandering away off on the dark mountains of unbelief, or struggling in the quagmires of error, or, possibly, by a vicious life, making shipwreck at once of faith and a good conscience. Let me just say to you out loud what one of these is saying to himself: "Our pastor teaches evolution in the pulpit; he even waxes eloquent in its praise. It is true, he accepts the Bible as a book of divine authority. But a majority of evolutionists are agreed that the Bible cannot be a supernatural revelation; that it is to be studied and interpreted exactly like any other book. He believes in 'the fall of man,' or tries to; but evolution and the fall of man don't harmonize. According to evolution, the human race could only have 'fallen upward.' Our pastor believes in miracles, including Jonah and the whale, but the ablest scientists tell us that since the discovery of evolution, miracles have become an impossibility. And for the same reason, that old story of the garden in Eden, with the talking serpent and the forbidden fruit and all the rest, must be only an allegory. And those long-lived patriarchs before the flood—Seth, Methusaleh and Enoch—and those other patriarchs who lived after the flood—Abraham and Isaac and Jacob—could not have been real live personages, but were only popular myths, the inventions of a poetical age. This is what evolution teaches, and our pastor vouches for the truth of evolution, though he doesn't seem as yet to take it all in. Doubtless his early education, and his mental habits acquired under the old system, partly account for this. And then he would have to 'break' with his denomination and give up his comfortable position if he should step out boldly upon the platform of the new science and the new theology. But why should I, who am as free as a bird in the air, with no cords binding me to a dead past, allow myself to be hampered by the rotten strings of tradition?"

"No; I mean to be a free man, and if evolution is true, I mean to accept it for all there is in it." This may read like an imaginary soliloquy, but it has its living counterpart in the brains of multitudes of the youths in our churches, who have been trained up in godly homes, but who are being lured away by a seductive philosophy that has the endorsement of many of our pulpits; until they are ready to forsake the guide of their youth and to forget the covenant of their God.

One thing I cannot understand. With the magnificent store of facts which modern science has accumulated for the lover of nature—facts that are above us, beneath us, and around us on every side; facts which are at the service of every preacher of the gospel for the illustration of the great themes which constitute his momentous message, why is it necessary for him to dabble with the unsolved problems of science, concerning which scientific leaders are not agreed, even theoretically? If these problems are true, we shall know it; and we shall have plenty of time to adjust ourselves to them. But if they and the theories connected with them are false, they are misleading, and may prove in the end infinitely disastrous to those who embrace them. For one, I dare not suspend one iota of a "Thus saith the Lord" upon any philosophical system of the universe, though it should emanate from the angel Gabriel.

SENEX.

QUALIFICATIONS FOR LONG PASTORATES.

BY REV. W. A. TENNEY.

Is a collegiate education indispensable to a long and useful pastorate? College men from theory say yes. Facts answer no. In the State of Maine at present are 55 installed pastors, and 107 not installed; total, 162. Of these, 127 (all but 35) commence their pastorate since 1890. A large part of these are college graduates. They are not all novices in the ministry.

Rev. Peter B. Thayer of Garland (the man who baptized me and first received me into the church) has been 48 years in continuous service in one church. His term of service in one place exceeds by 18 years that of any other pastor in the State.

Young Thayer was a poor boy, but an active Christian. When he was working in a tannery, he heard a still voice saying to him, "What doest thou here, Elijah?" In response to unmistakable impressions of duty, he laid aside his leather apron, and with slim mental furnishing, he entered Bangor Seminary. and graduated in the class of 1847, In his class were Prof. Geo. Gannett, D.D., Boston, the late Arthur Swazey, D.D., of Chicago, and the late Deacon Wm. M. Boyd, of Plymouth-avenue church, Oakland. No minister in Maine is more universally revered and beloved than "Father Thayer." No town in the State has sent out bands of men and women more helpful to the cause of Christ in the nation during 48 years than Garland.

The second pastorate in Maine in term of years is that of Rev. Francis Southworth of Portland. He has been thirty years in one church (Mr. Southworth was my classmate in Bangor). All but three in the class were college graduates; but Southworth was better informed by general reading than any other man in the class. He had received moderate instruction in a country school, and the rest he made up in private on a shoemaker's bench or during late hours at night. His preparatory Greek was acquired while he was driving pegs, with his books open around him. He was a faithful shoemaker, and unusually thorough in digging Greek roots. He was never inside of a college, but he was not without choice discipline and broad research. Southworth has had by far the longest pastorate over one church of any man in the class, though two were sons of "D.D.'s" and had received the very best early advantages.

With three exceptions, the next pastor longest in one field is Rev. Charles Davison of Greenville. (He is my brother-in-law.) When he was nearly fifty years old, he "laid down the shovel and hoe" with farm life, to accept ordination at the earnest request of those who had long known him. He has been twenty-two years in his only pastorate, and the church insists that he shall die where he is. He has been solicited to accept larger and more lucrative fields, but adheres to the bride of his first love. No minister in that part of the State, except "Father Thayer," wields so wide and hallowed influence as "Brother Davison." He had only a country school education, and the discipline of a common farmer. He is liberally furnished with native powers of intellect and Christian balance.

These three men, who have had uncommonly long pastorates, have three prime qualities of success in common:

1. They *know* that they are intimately acquainted with God, and all who associate with them are *certain* that they are entirely *consecrated to the Master's service.*

2. Very few college and seminary graduates have been so thoroughly versed in the *whole English Bible;* and few are *so loyal to all its truths.*

3. They preach almost exclusively *Bible themes* and *thoughts* in the *vernacular of the common people*, and make their messages so plain and direct that the wayfaring man, though a fool, cannot fail to understand. God seals his own truth. The churches love, revere, trust and retain that kind of pastors. Literary arrogance and greed for salary never appear in such men.

Twenty-one of the Presidents of the United States are dead. They all lie buried in nine States. Virginia holds five—Washington at Mt. Vernon, Thomas Jefferson at Monticello, James Madison at Montpelier, and James Monroe and John Tyler at Richmond. In New York lie Van Buren at Kinderhook, Fillmore at Buffalo, Grant at Riverside Park, and Arthur at Albany. In Ohio are William Henry Harrison at North Bend, Hayes at Columbus, and Garfield at Cleveland. In Tennessee are Andrew Jackson near Nashville, Polk at Nashville and Andrew Johnson at Greenville. The two Adams are buried at Quincy, Mass., and Taylor, Pierce, Buchanan and Lincoln are buried respectively at Louisville, Ky., Concord, N. H., Lancaster, Penn., and Springfield, Ill.

There are, in all, 70,000 breweries in the world, of which nearly 30,000 are in Germany, Great Britain follows with 18,000, and then the United States with 5,000. High license leaves room for large profits in the saloon business. At Haverhill, Mass., the license fee is $2,000 a year, and yet twenty-eight saloons find that it pays to secure a license even at that figure. In Chicago, 6,000 licensed saloons pay $500 each for their franchise. New York has 9,000 saloons.

ROAD-BOOKS.

BY MRS. FRANCES.

Mrs. George Grote's "Note-Books," which she called "Road-Books," were her constant companions at home or abroad. Without them she could not have written so vividly and truthfully the "Personal Life" of her illustrious husband, the historian of Greece.

Seated at her desk earnestly writing, one morning, in the last years of his life, he said to her:

"What are you so busy over, Harriet?"

"I am arranging some materials for a sketch of your life."

"My life!" exclaimed the astonished man; "why, there is absolutely nothing to tell."

"Not in the way of adventures, I grant," she replied, "but there is something, nevertheless. Your life is the history of a mind."

He yielded the point.

The reader of her books may follow with increasing zest the intellectual development from childhood to three-score and ten. She tells us how (beginning with this century) the boy was placed at the age of 10 years at "The Charter House," a school made illustrious by such names as Thirlwale, Barrow, Addison, Steele, Blackstone, John Wesley; how, for six years, he was an assiduous student, imbibing from his mother a passion for learning; who even in holidays set apart portions of his time for study. She tells us who were his companions, and of his especial favorite among them—George Waddington, afterwards Earl of Durham. She tells us of his acquisition in the classics, philosophy and the arts, and how at the age of 16, with high ideals and earnest desire for a university course and a learned profession, or a life devoted to literature, his father had overruled his tastes and longings by obliging him to enter the banking-house of Prescott, Grote & Co.

Mr. Grote referred to this personal experience in a speech made in 1846 before University College, of which he was President: "I hope and believe that the administrations of this College will succeed in diffusing among the public of London larger ideas on the proper measure of a citizen's education, in correcting that mistaken impatience with which parents often, under no pressure of necessity, abridge those years requisite for their sons' complete education, and hurry them into life half-educated men."

With assiduous industry and fidelity to the banking-house interests, young Grote made time for pursuing his favorite readings and studies, which were all in the line of deep research. He writes notes on Lismondi and Montesquieu, compares Virgil and Lucretius with fine discrimination, studies Aristotle's Nicomachæn Ethics, Hume's Essays, and revels in Homer as well as in sentimental literature and poetry.

His letters to Miss Levin (afterwards Mrs. Grote) and to Ricardo, Norman and others are filled with book-critic lore. His absorbing passion was investigation in the vast realms of knowledge. He says: "My dead friends in calf and russia still continue faithful and interesting; if not, life would be a very waste, indeed."

At twenty-two Grote was introduced, by his friend Ricardo, to James Mill. He writes: "It is so very rarely that a man of any depth comes across my path that I shall most assuredly cultivate his acquaintance a good deal farther"—to the extent, indeed, his wife says, of becoming inoculated with Mill's strong convictions, religious as well as political. The son, John Stuart, was one of his later-years' devoted friends. Jeremy Bentham, the venerable, poured into his eager brain his learning on jurisprudence, law and political philosophy.

Miss Levin worked hard under her lover's influence "to row up to him," studying metaphysics to the exclusion of social life, of which she had been a "bright, particular star." Beautiful, accomplished, fond of the brilliant and gay, she married the banker-student to accept his monastic life in a quiet home in Threadneedle street, declining invitations, for they were a bore to George. Their evenings were given to metaphysics, with a coterie of choice, intellectual men, who came to their quarters sure of kindred sympathy, and music, of which both Mr. and Mrs. Grote were passionately fond.

These thirsting, energetic young logicians would sometimes come to the Grotes' as early as 8 A. M., for the study of Plato and Aristotle.

So rapidly advanced this "history of a mind," till one eventful day in 1823 Mrs. Grote said, "George, you are so fond of ancient history, suppose you try your hand in a new history of Greece. It would be a fine subject for you to treat." The idea took root, and masses of "notes" accumulated, which, after years of devotion to the task, resulted in the twelve volumes of the famous "History of Greece," a glorious monument of learning, genius and thought.

The good wife took care to reserve his study from any interruption when writing "Our History," as she called it. Five years more of unremitting labor in the bank, when his father died.

FROM HER "ROAD BOOKS."

January 24, 1831—"In spite of the obstructions arising out of the executorship of his father's estate, George has managed to add several chapters to his history."

February 1, 1831—"The History of Greece must be given to the public before he can embark in any scheme of political life [he was strongly urged]. His reputation must be created by this *Opus Magnum*, as James Mill calls it, and, after it shall have reflected a literary renown upon its author, he may hope to derive an importance in the public eye adequate to sustain him in a political course."

December, 1840—"The history draws ahead.

January 31st—"The history waxes in volume. It has been an exceedingly laborious year to us." How he was fairly forced into Parliament as a Liberal! His speeches to constituents gave his wife a "feeling of exaltation." She sat in "the Lantern" of the House to listen to his maiden-speech on "The Ballot," which Lord Broughton told her twenty years afterwards was one of the two best speeches (Maculay's on "The Copyright" being the other), and he had heard all through a lifetime.

The elder Grote left a valuable estate to George, enabling him to purchase a fine country seat, and gratify his wife's tastes in travel and entertaining. They were much sought by the most distinguished people of France and England. Honors came thick and fast upon the appearance of the first volume of "Our History." It at once received recognition.

Parliamentary renown kept pace. He was three times returned. His character was above reproach. Besides the history, he contributed constantly to literature in reviews, critiques and pamphlets on public questions. One upon the complications in Switzerland, written while visiting the Continent, so impressed the Prince Consort that he told Lord Palmeston he was not competent to pass an opinion on the subject of Swiss affairs until he had studied it.

Mr. Grote's modesty was equal to his ability. When the first volumes of the history were ready for the press, Mrs. Grote always correcting proofs (exscinding and changing sometimes), he said to her, "I suppose I shall have to publish at my own expense, for having little or no literary reputation, no bookseller (*sic*) (publisher, we say), will dare to take the risk."

The good angel at his side replied, "I am not quite so sure of that. * * * We must shortly go to London and I will inquire among our learned acquaintance who are the booksellers of repute." Mr. John Murray accepted it.

"I hope he will not be the loser by me; then I shall be content," was the honest exclamation of this conscientious man and writer. Imagine his pleasure when he could know that it was "even to be remunerative."

It pleased his wife to build a cottage on one of their estates from the proceeds, and name it "History Hut." In after years many distinguished people were guests at "History Hut."

The "Road Book" says, "When the first volumes met the first favorable verdict of the literati, I became for once witness to a state of feeling on his part approaching to gratified self-love, which at times would pierce through that imperturbable veil of modesty habitually present with him."

The Grote city house was now a rendezvous for the distinguished musicians — Thalberg, Mendelssohn, Ernst, Moschelles, especially Jenny Lind, with whom Mrs. Grote formed a strong friendship.

Queen Victoria invited the Grotes to her private *soirees*, and, through Mr. Gladstone, offered the great historian a seat in the House of Lords. Mr. Grote declined the peerage (why could not Alfred Tennyson have risen above it?).

Mr. Grote ennobled himself in the reasons he assigned—absorption in the occupation of writing a work on Plato, sequel to the one on Aristotle; duties in the administration of the British Museum; interest in promoting higher education in university, college, and the University of London, of which he was Vice-Chancellor; with advancing age, all rendered it impossible for him to faithfully perform the weighty duties belonging to a seat in the House of Lords. Mr. Gladstone (and no doubt the Queen) admired more than ever the noble old Grecian for this honest reply.

George Grote was made a foreign member of the French Academy, an F. R. S. of London, D. C. L. of Oxford, LL.D. of Cambridge, member of the Academy of Brussels, and many others; honorary member of the Historical Societies of Massachusetts, Rhode Island and Philadelphia, besides many other honors.

The Grotes were very fond of men of letters from America. At a dinner at their house John Duer was a guest; the Governor-General of India, Lord Bentinck, also, who said afterwards to his hostess: "I thought your American very pleasant company, and it was a surprise to me, for I never in my life before met an American in society."

Mrs. Grote replied, "Well, but in India you must have seen Americans!"

"Only ship captains [meaning naval officers], whom I now and then thought it best to invite to my great government house dinners, but I never spoke to any of them."

So much for insular pride.

Mr. Grote was a great admirer of the *Federalist*, which he declared revealed the highest qualities of statesmanship. He was much gratified with a present from Mr. Stevenson, of the head of Jefferson done in crayon.

George Grote lies interred near the entrance of the south transept of Westminster Abbey, on the "learned side" of Poets' Corner.

Charles Sumner wrote to Mrs. Grote: "When the electric cable flashed across the Atlantic the news of this great loss, the whole of this vast continent vibrated with sympathy for you."

DID LINCOLN BELIEVE IN CHRIST?

The claim has often been made, and as often disproved, that Lincoln was not a believer in the divinity of Christ. But, aside from the merits of a controversy which has long ago been settled, an incident related in the *Homiletic Review* by one who has carefully studied the religious side of Lincoln's character is highly interesting as well as edifying:

"Mr. Lincoln prepared an address, in which he declared that this country cannot exist half-slave and half-free. He affirmed the saying of Jesus: 'A house divided against itself cannot stand.' Having read this address to some friends, they urged him to strike out that portion of it. If he would do so, he could probably be elected to the United States Senate, but if he delivered the address as written, the ground taken was so high, the position was so advanced, his sentiments were so radical, he would probably fail of gaining a seat in the supreme legislative body of the greatest republic on earth. Mr. Lincoln, under those circumstances, said: 'I know there is a God, and that he hates the injustice of slavery. I see the storm coming, and I know that his hand is in it. If he has a place and a work for me—and I think he has—I believe I am ready. I am nothing but truth in everything. I know I am right, because I know that liberty is right; for Christ teaches it, and Christ is God.'"

It will be difficult after this for Col. Ingersoll and others of his ilk to substantiate his statement that the great President of the war time was an infidel. The gallant Colonel is one of those who *make* statements.—*Ave Maria*.

Mayor Taggart of Indianapolis says: "No gambling will be permitted in this city while I am Mayor, and the sooner the gamblers realize this the better it will be for them. They might as well understand now that I mean what I say. Every gambling game that is started will be raided, and there can be none without the police finding it. This is not a question of politics. It is a case of right, of obeying the laws and humanity. This law will be rigidly enforced for the protection of the wives, mothers and sisters. It is for the protection of the young men and the boys of this city, for it is a notorious fact that more young men have been led astray through gambling than from any other cause. The matter is settled."

The Pacific.

$2.50 A YEAR, IN ADVANCE.
No. 7 Montgomery Av., San Francisco

Wednesday, December 18, 1895.

The delegation of the American Board who went to Japan in September are, on their return, due in this city on the steamer *China* Saturday of this week. During their stay in Japan they have been hard at work, giving no time to sight-seeing. The results of their visit, with the unanimous conclusions reached, can hardly be otherwise than beneficial and far-reaching.

Letters from Rev. A. C. Walkup, our brave missionary in the Caroline group have been received up to October 15th. He had visited 24 islands with the *Hiram Bingham* since his return in July. On some of them the schools were full and prosperous. On others the tide of heathenism was flooding in again. But think of it—only one missionary to 20,000 people on a dozen islands widely separated! Yet some people think that the home needs are just as great.

The native churches of the Hawaiian Islands at the Association in June voted to raise two thousand dollars for foreign missions. This indicates a reviving of Christian interest in these churches which have suffered not a little declension from adverse influences in the reigns of the late king and queen. It shows also that Christianity in these churches has not ebbed so greatly as some have supposed.

Ever since the annual meeting of the American Board there has been a hope in the air that its great debt would be paid before the 1st of March. But it does not seem to be understood by some of our brethren that one part of this hope is that a proportionate part of this debt would be raised on this Coast. Some of our pastors seem to fail to accept this part of that hope, when they give the impression that the debt is to be paid somehow without any self-denial for that object from us. *Per contra* urgent appeals continue to come from the committee of ten and the secretaries for gifts to the amount of at least a few thousand dollars, as if they were a necessary part of the above hope. Since very little is to come to the Board from the recent week of self-denial, the question now recurs, How are we going to meet our part of the debt without diminishing the regular contributions for the year? Are there not some on this Coast who will make large gifts for this most important object, and are there not some of our pastors who will join the $50 band?

It is sometimes thought that Home Missionary churches can hardly be expected to contribute to Foreign Missions. But Dr. Joseph B. Clark, the worthy Secretary of our Home Missionary Society, in the recent meeting of the General Association Southern California, laid great emphasis on the fact that in every commission issued by the Home Mission Society there is a clause that the church aided is to take an annual contribution for our benevolent societies, and he said it places the American Board first. He wished it to be understood that the Home Missionary Society did not propose to start and maintain churches which do not contribute to Foreign Missions. Many of our Home Missionary churches do not seem to be aware of this condition on which they receive Home Missionary aid. It is simply a question of the kind of Christianity that is worth fostering. Is it not true that the Christianity that does nothing to save the great heathen world is not the kind that will save our own country?

We sometimes read very excellent arguments for missions, both home and foreign, but with the implication that the most of our giving should go to Home Missions, because without the home churches there would be no gifts to the great work of saving the heathen lands. Is it not this kind of argument that satisfies the majority of our churches in this State with doing nothing at present for the wider work? Think of Paul, or any of those filled with the missionary spirit, arguing in that way.

The Methodist is one of the most aggressive churches in our home land, and yet, if our information is correct, there is not a Methodist church in our country that does not give as much to Foreign Missions as to Home Missions in the regular missionary contributions. Surely no interest in the work of bringing the whole world to Christ ever abates activity in the home work.

LETTER FROM THE SECRETARY OF STATE.

The following letter from the Secretary of State was read at the last Monday Club:

DEPARTMENT OF STATE, WASHINGTON, December 3, 1895.

Rev. W. D. Williams, Pastor Plymouth Congregational Church, No. 1719 Post Street, San Francisco, California.

Sir: I have to acknowledge the receipt of your letter of the 25th ult., embodying resolutions adopted by the Monday (Congregational) Club, in regard to the recent atrocities in Turkey. It gives me pleasure to say that Mr. Terrell, the United States Minister at Constantinople, acting under his standing instructions, made prompt representations to the Turkish government. This government has done, is doing and will continue to do all that lies in its power to ensure full protection of life and property to American citizens legitimately sojourning in that empire, and the efforts of Mr. Terrell have been unremitting to that end.

I am, sir, your obedient servant,
RICHARD OLNEY.

There was a time when we Congregationalists obtained our lesson papers from undenominational publishing societies, or from publishers who, as a commercial matter, issued them, as they had a perfect right, for pecuniary profit. Now the Congregational Publishing Society are issuing every necessary thing in this line, and doing so well that their publications are not excelled. The profits go into Sunday-school missionary work. Congregationalists should use their lesson leaves, lesson helps and Sunday-school supplies of every sort. Why couldn't this society, if a commission should prepare the copy, publish a hymn book?

W.

Only holy lives can win the unholy to holiness and heavenliness. —*Miller.*

ACORNS FROM THREE OAKS.

As the rattling cars bear me on towards Saratoga, I read an Aintab letter from President Fuller which tells me of a building, a red marble palace, for his summer outing. Whew! what extravagance in these times! Don't we home missionaries wish we could have marble palaces and groups of servants, and Arab horses, and springs and gardens in the mountains in the hot weather! Read on, critical friend! This marble palace was built by eighty teachers and students who fled the intense heat of Aintab, and with their own hands, and an outlay of ten dollars, made this marble palace themselves, with stones which might have commercial value if there were any stable government over that unhappy land. The twenty acres of wild land, including house, fence, palace, and water piped to garden, cost only a hundred and fifty dollars. Can we buy a summer's pleasure for eighty people at our "Congregational Seaside Resort" for such a price, and leave a permanent improvement for another summer? The dear President writes of a college crowded as never before, and of a chapel full of excited students who cheered enthusiastically because the Sultan had promised the Powers to inaugurate the reform demanded.

Alas! I fear to get the next letter. The fanaticism that would burn the Harpoot buildings and take the property of the venerable Dr. Barnum, would despoil the saintly Fuller and break and blacken the new white walls at Aintab. Christmas visions are to be soberer than last year. Arthur Smith's sweet child Marie will not be in person at our ministerial merry-making, and if dear Prof. Nash can come, it will be as one almost risen from the dead. Thank God for his life! But we are forbidden any costly and extravagant Christmas celebrations this year by the state of our suffering brethren in Armenia. Read in the *Call* of the 16th of that heroic Armenian pastor, butchered in the entrance of his church, and urging his bleeding flock to die like Christians. Is not that testimony to the vitality of missions? Dr. Barnum, President Gates, veteran Father Wheeler, we salute you from the Pacific Coast, and in the light of your burning buildings, we call your life works glorious successes! Hail, brethren! May some artist rise to paint your native pastor, surrounded by heroes like himself—yourselves. If not, you are pictured on our hearts forever.

Now, brethren, that Clara Barton and the "Red Cross Society" are going into Turkey, there is a way for Christian America to show her hand. Deacons of the dear First church, Oakland, please let the great-hearted Freeland speak for Armenia and tell with a generous offering your thoughts to the Sultan. Handsful of rice for the starving ought to be as free as Turkish bullets. Brother Brown in San Francisco First, won't your great church speak and lead? And if friends want specially to remember our own brethren, let me tell you our brother, W. W. Peet, financial agent of the A. B. C. F. M. at the Bible House, Constantinople, knows all the ways of inland entrance, and can get relief into hungry mouths without any shrinkage. My pen has been itching to write of this modest and faithful lay missionary, but now is the time. I remember his kindness to me in clouds that were almost as black as those which have fallen on our missionary brethren.

Let us be good to children these holidays. Santa Claus need not hide Jesus. But how can we be prodigal after reading of the massacres and miseries of our brethren. Dear country brethren, tell your people of these things. Flowing kindnesses do not rob a pastor of salary any more than regular gifts to missions. "To give is to live." Every prayer and sermon, every collection and every resolution, now is a shot that will be "heard around the world." It is a red cross—a cross stained with a Saviour's blood.

MERRY CHRISTMAS!

He is one year nearer to coming to us, or we a year nearer to going to him. Praise his name! If any young friend reads these lines, let me help free you from the tyranny of Christmas. No true friend of yours wants you to add to the terrible strain of life this terrific question, "What shall I give him?" All the way, till we get to our Father's house, let us do the kindness which comes in our way to any of his children. Our friends trust us as we trust them. Let us be rid of the bug a-boo that we must make a tiresome round of annual gifts. Friends were never so precious to me as now. As I drop this line in the San Jose postoffice while I wait for the dear Minnesota horses to come in for their first bite of California barley, it moistens my eyes to think of friends I love all over the world. This is one letter to you. How glad I will be to hear from you. Merry Christmas, friends!

ALOHA.

RICHMOND CHURCH.

Very interesting services were held in the Richmond church Sunday evening, when the eleventh anniversary of the Sunday-school and the second anniversary of the church organizations were celebrated with appropriate exercises.

Deacon Stephen S. Smith, through whose foresight and generosity the enterprise was started, and under whose kindness and care it has prospered, spoke of the great joy in being present at the beginning of good things and especially at the commencement of the Richmond Sunday-school.

Mr. John Forsyth, one of the first scholars in the Sunday-school, related some pleasant facts in connection with the organization and on-going of the work.

Mr. F. K. Houston, a superintendent of the school for seven years, spoke of the privileges united with Sunday-school work and the necessity of the teacher being always at his post.

Mr. Houston's wife was the first Secretary of the Sunday-school, and her sister, Miss Marie Horton, who succeeded her, is the present Secretary.

Mr. Noel Jacks, Secretary of the Y. M. C. A., Oakland, and the second superintendent of the school, gave an address on the grace and grit needed in Sunday-school work and in everything else, illustrating his theme by several very forcible anecdotes, and showing also the rewards in this life which come to those who practice self-denial in the Master's service.

Mr. Jackson Donogh, the present superintendent, complimented the Sunday-school on the good behavior of the scholars and the need of grace and grit now, especially when so many attractions tempt the scholars to the Park and Cliff House.

All of the addresses were excellent,

and were listened to with close attention by the large audience which filled the house.

Mrs. Reeves sang a beautiful soprano solo, "Come Unto Me," in which her cultured voice gave feeling and forceful expression to the Saviour's comforting invitation. She was accompanied by Miss Alice Guthrie,. the church pianist and one of the teachers of the infant class, who was one of the charter members of the Sunday-school. The pastor, Philip Coombe, presided and introduced the speakers.

The church was tastefully decorated for the occasion by Miss Margaret Forsyth, Miss Annie Jurs and Mrs. Green. The membership of this church is composed mostly of young people who have united upon confession of faith, many of them having entered the church from the Sunday-school.

Religious News.

PACIFIC COAST.

Rev. A. Coplin read a paper at the last Monday Club on "The Coming Church," which was followed by discussion.

Prof. H. C. Minton, on a committee from the Presbyterian meeting, was present and made an address on the Armenian atrocities. He thought it was high time that a public mass-meeting was held in this city to express the feeling of our citizens with reference to these wholesale slaughters in Turkey. Our Club endorsed the sentiments of the Professor, and appointed a committee to act with the Presbyterians and other committees in making such a public demonstration at an early day. Rev. Drs. W. D. Williams, C. O. Brown and W. C. Pond were appointed such committee.

Rev. Dr. M. C. Briggs was also present at the Club, representing the California Sabbath Association as its Field Secretary, which he is without compensation. He is advocating the cause,and organizing auxiliaries in many places, and is doing an excellent and most needed work. His remarks were well received, and he is bidden Godspeed by many of the members, who have known this good brother as one of the best ministers in this State for many years.

In the First church, in this city, last Sabbath evening, Rev. Dr. C. O. Brown gave the first in a series of six successive lectures on the general theme, "Jesus, the Soul of the World's Noblest Music." We give the closing part of this lecture in another column. It was listened to by a large and greatly interested audience. The subject of the next lecture will be "Handel, the Oratorio of the Messiah," with appropriate Christmas selections by the fine choir.

The General O. O. Howard Bible class, accompanied by Rev. C. O. Brown, pastor of the church, paid a visit to the home of the present teacher of the class last Thursday evening, and had a very happy social time together, judging from appearances. Songs, speeches and recitations were given, and a beautiful and greatly appreciated present was left for the teacher, with many kind words. General Howard will be glad to know these good things about his old class, which still has members who began the class with him.

Rev. Dr. Williams preached in Plymouth church in the evening on "Christians Unattached—Their Place and Power."

Next Sunday will be observed in Plymouth church as Christmas Sunday. At 9:30 the morning school will hold a concert exercise with recitations. At 11 o'clock the pastor will preach on "Christ and God," and in the evening "An Intervening Providence." There will be special Christmas music from the best authors and by the best singers.

Professor Lloyd's Bible class in Plymouth church every Sunday at 12:30 noon is well attended. Hereafter, and while the Sunday-school lessons are in the New Testament, he will teach each Sunday the lesson of the following Sunday. The class is open to strangers and to the general public.

Rev. Dr. W. C. Pond preached at Bethany church on "The Sabbath as Man's Heritage"; at night the fifth lecture on Samuel, "Samuel Anointing David."

There were conversions most every day last week at the Seaman's Bethel, Joseph Rowell Chaplain.

Rev. L. L. Wirt preached at Park church.

Dr. J. K. McLean's evening subject in Plymouth-avenue church, Oakland, was "The Education of a Prince: David's Schools and Schoolmasters."

Rev. F. H. Maar preached at West Oakland.

Rev. E. Lyman Hood spent the Sabbath very pleasantly at the Belmont school, speaking twice to the boys.

Rev. H. H. Wikoff was at Fresno last week, also at Reno last Sunday in the beautiful snow. He speaks highly of our church field in that place. Three hundred students are in the State University there.

Self-denial week was observed by us at Sunol as a church and congregation. The following Sabbath, the 8th, was about our usual time for our annual observance of Home Missionary Sunday. So we took advantage of this occasion, both to make our annual offering to the Home Missionary Society and to bring an additional offering, the fruits of self-denial week. Having made the week much a week of prayer also, we felt it befitting to set apart the day for observance of communion service. Our offerings for Home Missions, including the collection and subscriptions, amounted to $42 and some cents; besides a small sum for Foreign Missions. With heartfelt thankfulness for our glad offering, we united in service of song. "Praise God." J. H. S.

DECEMBER MEETING OF EXECUTIVE COMMITTEE OF C. H. M. S.

The Committee met December 17th, Dr. Mooar in the chair; prayer was offered by Brother Kimball. The Superintendent made his monthly report. It was announced that Weaverville relinquished fifty dollars of the amount previously appropriated to it for the current year. Miss E. E. Newman, who was commissioned for work at Turlock, has taken up work in Southern California.

Appropriations were recommended for Adin for one year, for Palermo for six months, and Fresno for three months.

Rev. E. D. Weage of Tulare becomes ex-officio member of the Committee from San Joaquin Valley Association.

Dr. Williams of the Committee, to represent the General Executive Committee at the recent Council in Park church, reported.

It was voted that this Committee commend the action of the Superintendent in regard to Park church, and it desires to express its willingness, if necessary, to recommend aid to that church to as large an amount as during the current year.

Dr. Mooar consented to continue as Chairman of the Executive Committee in deference to the expressed wish of the Committee.

H. E. JEWETT, Secretary.

If your life is dark, then walk by faith, and God has pledged to keep you as safe as if you could understand everything. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—*Bushnell.*

A dull ax never loves grindstones. —*H. W. Beecher.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

Prayer Meeting

TOPIC FOR WEEK BEGINNING DECEMBER 29, 1895.

BY REV. DR. W. D. WILLIAMS.

Subject.—"How Next Year May Be Made Better Than This Year Has Been" (Phil. iii: 7–14).

Advance in years should be advance in virtue. The point reached in 1895 should be the starting-point in 1896. It is needless to say that the year might have been better used, and it should not be in vain to remind one another of the possibility of continued growth in every grace. If the record of the year has been bad, there is imperative need of improvement; if good, there is doubtless room to make 1896 still better. Redeem the time—make the most of it while we may.

He liveth long who liveth well,
All else is being flung away;
He liveth longest who can tell
Of true things kindly done each day.

Fill up each hour with what will last,
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Days like these closing days of the old year should be to us what mountain heights are to the traveler—points from which we look two ways in our life's journey—backward and onward. They supply us with thoughts retrospective and prospective. Eighteen hundred and ninety-five, what are its records? What has been its influence on our character? What work have we done? What mission have we fulfilled? We cannot undo its resultant effects. What shall 1896 witness of hopes and promises and purposes and work? Its opportunities will be short-lived. The highest life is that nobly lived with men and for men. All good work is God's work. Regard that day as lost in which you have not done something for men, and hence for God.

"The humble heart that loves its lot,
Does well its part, and envies not,
Hath time's best treasure."

Avoid the mistakes of 1895. While 1896 will be an untrodden path, yet many of the same old foes will appear; some opportunities, similar to those unused, will be offered us. It will rest with us very largely as to whether the new year shall be better than the old. Our very failures may be made to contribute to our future success. A supreme purpose in the heart will produce a corresponding potency in the life. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ," should be our motto.

A better year is to achieve larger things. Christian life is not ease, it is activity. It is not condemning others, but reforming ourselves and growing up into God after the likeness of Jesus Christ. We are not Christians because we take the Christian name and rail at "fashionable people," and enter a tirade against the "worldliness of the church." We shall make the new year better only as we walk more closely in the footsteps of Christ. Our Christian grace is good only in proportion as it ministers to the world.

Shall 1896 be a year of stronger faith, enabling us to say each day, "Lord, just as thou wilt"? Shall it be a year of deeper love; better love unillumined than hate with knowledge. Shall it be a year of loftier service, so that each Endeavor society shall be not only a lighthouse shedding its guiding light upon youth's uncertainties and dangers, but a rescue band whose members shall save many young people from peril and woe and despair? Shall it be a year of closer fellowship with Him who alone is the "Truth, the way and the life" of every year?

Talk with us, Lord, thyself reveal,
While here o'er earth we rove;
Speak to our hearts, and let us feel
The kindlings of thy love.

(Eph. v: 16; Jas. ii: 14-18; Phil. i: 11; Rom. xii: 11; Gal. ii: 20; I John ii: 15, 16; Matt. ix: 36–38; Col. iv: 2–4; John xiii: 34; II Thess. iii: 5; Heb. x: 22; Ps. cxxxviii: 8.)

PLYMOUTH CHURCH, S. F.

Women and Women only

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Home Circle.

God Bless Our Land.

Tune: America.

God bless our native land,
May heaven's protecting hand
Still guard our shore;
May peace her power extend,
Foe be transformed to friend,
And all our rights depend
On war no more.

May just and righteous laws
Uphold the public cause.
And bless our name;
Home of the brave and free,
Stronghold of Liberty—
We pray that still on thee
There be no stain.

And not this land alone,
But be thy mercies known
From shore to shore;
Lord, make the nations see
That men should brothers be,
And form one family
The wide world o'er.

—*Anon.*

WOMEN.

More and more the signs indicate that "the coming man" is woman. But this is not the first of "woman's influence," or of her destination. Looking backward to Eve, and then slowly turning along the line of time, we find her making her mark here, there and everywhere. As soldier, seer, poet, ruler, she figures brightly in history, sacred and profane. And as discoverer, she sometimes leads. A woman, an English lady of rank, whose name I am very sorry I cannot remember nor find, was the very first discoverer of the White Nile. Perhaps if any one has the work of Mr. Samuel Mossman, "Heroines of Discovery," he could find the account there. It is not right that her name should not be placed where it belongs, first on the list of African explorers.

Then there is the lovely, unfortunate Octavia, wife of Marc Anthony and sister of the Emperor Octavius of Rome. How seldom she is mentioned, compared with Cleopatra, who stole away her husband and ruined her life! Who can explain what it was that bewitched Anthony? His own noble wife was younger and far more beautiful than the dark witch who destroyed him. Alas, that it should be so hard to save a man, so easy to destroy him!

Poor Octavia! What wonder that at last she came to dread the sight of a man! She could not endure to have her own son meLtioned before her after his too early death. She did all in her power to keep the peace between her brother and her husband, and for several years she prevailed. Beautiful, generous, wise, devoted, forgiving, what a fate was hers! Richly did Anthony and Cleopatra deserve their fate. They forbid our pity.

Hypatia of Alexandria, inventor of algebra, is immortal!

Then Zenobia of Palmyra! What a superb figure she is upon the eastern sky! Very grand, noble and heroic she was until, we will hope it, trouble crazed her. Surely, Zenobia in her right mind never would have betrayed her faithful and devoted friends, even to save her own life. The frantic howls of the soldiers for her blood might well turn any woman's brain, especially after being worn down as she was by the long conflict, the flight and the capture. Yes, yes, Zenobia, we will hold you insane when you gave up Longinus and other friends to death.

Of Joan of Arc, dauntless deliverer of France, victim of ingratitude and superstition, it is needless to say much. She, first and greatest heroine of her nation, if not of all nations, can never be forgotten. To the eternal shame of both France and England, not a friend stepped forth to save her from the fiery doom. There had been some intimation of late that Joan was not burned, but how shall this be established? Those who have been so unfortunate as to have tested human nature best know how probable such treatment of the beautiful and brave benefactor was. Nothing else is needed to make demons of men than to have God leave them to themselves.

Deborah, who took the plumes from Barak, being both warrior and judge; Boadicea, brave, ill-fated queen of Britain, and leader of armies; and others whom space forbids us to name—shine in the ranks of women heroes.

Then Flora MacDonald, Grace Darling, and others famed as helpers and saviors of fellowmen and women, and now numberless contributors to literature and art, with those women, titled and untitled, who have influenced and do influence politics; those who were celebrated leaders of society, as Mary, Duchess of Pembroke, Madame Recamier, Madam Mohl and Mrs. Montague; women famed for devoted, enduring love and filial piety, as Lady Rachel Russell, Miss Bailey, Elizabeth of Siberia; women of remarkable piety, as Madam Guyon, Anne Askew, Miss Havergal, and many equally worthy, though not so well known, on earth—all have obtained "a good report" among their fellows, and names that will shine royally through every age of time.

None of these cast the ballot, nor seemed to desire it more than do the greater number of women of to-day. Woman was, doubtless, made to share with man in governing the world; but it has seemed to her that her domain was chiefly in-doors; his, out-of-doors. And she has had her hands full aud her heart full until now. Why should she be forced to take up all outside duties? "It is her natural right," declares the agitators. We fail to see that voting is "a natural right" for any one. And it is certain that tens of thousands of women do not wish for it; they dread it. They do not for one moment believe it would make matters better; they fully believe it would make matters worse. The number of bad women is greater than the number of good women. If suffrage is enlarged, and works badly, how can it be counteracted? Will people vote that they shall not vote? Never! Do let well enough alone, sisters. Look at your Bibles to find what are your duties. You will not find "going to the polls" among them. Put your whole strength to inducing your "men folk" to vote aright. If you win their respect, and make them comfortable, most of them will be guided by you. There are contrary men, but quite as many contrary women.—*N. Y. Evangelist.*

Christ simply places himself by your side, and shows us a perfect life—God's life on earth in man; and he says: "You are to be saints and heroes, every one of you, in the only true sense, just where you are. That is the reason why I have come to you where you are." He uses no compulsion, no violence. He does not put his power in the place of your liberty. Whoever lives the heroic or saintly life will do it of his own choice, his free will. There is no manhood, womanhood, character, otherwise.—*Bishop Huntington.*

FOR THE PACIFIC.

THE NEW MAN.

So much is said of the new woman that the new man is cast quite in the shade; but being correlates they cannot be separated, and must shine side by side, as God intended.

If the new woman is thoroughly Christian, the new man will be an entirely different creature from the present average specimen, for did not the first spick-span new woman exert a wonderful influence over her liege lord? So great, indeed, that he has not recovered from it yet; therefore is it not woman's duty, as far as possible, to restore him his birthright of freedom from evil?

However, man had his revenge in her centuries of enslavement; but the Master's coming showed woman's power under his teachings. "The new life had hardly begun to work before there blossomed out of that dark, gloomy soil some of the saintliest characters the world has ever known."

And the Christ light rayed from those women's lives streamed far down the centuries.

"Witness the influence of Emmelia and Macrina on Basil, of Anthusa on Chrysostom, of the mothers of Jerome and Ambrose on them, and of Monica on Augustine."

"Libanius, the brilliant teacher of Chrysostom and others, when he saw the mothers and sisters of his pupils, exclaimed, 'What women these Christians have!'" He might have said, "What men these Christian women have!"

Yet many women think the ballot in their hands will be the "open sesame" to pristine peace and power, but—and a score of "buts" are insufficient—if every woman was pure, if every woman was conscientious, if every woman was prayerful and faith-filled, she would not have to beg for suffrage; she would be begged to exercise it.

Quoting from the *Outlook:* "The recent vote in Massachusetts was very significant. Out of 325,000 male voters, only about 92,000, or less than one-third, are in favor of woman suffrage. The women's votes for the ballot were less than 16,500; that is, less than one in fifteen of the authorized women voters of that State desired suffrage." And this in a State containing the "Hub of America" for intelligence and up-to-date views. Does not this show an inner consciousness (shall we say, God-given?) in both men and women that woman's use of the ballot will not accomplish desired reforms?

Will it not be rather by a higher standard of Christianity among women? even among professing Christian women?

For instance, in pleading with professing Christian wives to pray with, as well as for non-Christian husbands (Mr. Moody's advice), one is invariably met with answers like these:

"He'd tell me I'd better pray for myself." "He knows my faults too well." "Oh, I'm not good enough!" and one actually said, "My husband is better now than I am." Yet the former was a godless, profane Sabbath-breaker, and the wife a church member for many years. Surely, such women are not living up to full Christian privilege, whether the cause be timidity, or, as they themselves state, their own low plane of Christian living; and are not they in the majority among the women of our churches?

Yet woman has always taken the advance step in religious matters—even Eve—for, judging Adam by the present man, he would not have taken sufficient interest in the question of good and evil to decide the case; consequently, Satan, not wishing to wait several cycles or more for his victims, appealed at once to Eve.

However, since Christ's time, woman has redeemed her character in deciding quickly for the Saviour, and, looking at the preponderance of women over men in our churches, we feel the need of new men more than new women. It is only the church services in prisons where the majority are men, exampled by the prison at Stillwater, Minnesota, where Rev. G. Ricker on August 1, 1895, preached to 325 male convicts, the whole number of female convicts in the institution being but three. When woman is not only womanly, but filled with the Christ spirit, then the new man (thank God, there are many new men now) will be very unlike the present prayerless, profane majority of masculinity—will first recognize the needs of his higher nature, then the needs of his fellow-men—and women; will not avoid the primaries and polls, fearing corruption (thus fostering more corruption); will not indulge in habits he does not wish his sons to adopt, will not waste his time and money in half a dozen lodges, instead of joining one church, because, forsooth, the chronology of the Bible is not as close-fitting as the ark and daubed with pitch, or some already church member is a signboard of dishonesty. In short, the new man will heartily co-operate with all civil and religious good, and will finally become, with the new woman's aid, through the mercy of his Creator, a true son of God.

A. M. W.

The figures from the statistics of the internal revenue show that in Kansas, a prohibition State, the sale of beer for the fiscal year ending June 30th, footed up less than 6,000 barrels, whereas the total sales in the city of Milwaukee were 2,000,000 barrels. From the same report we learn that the total consumption of beer in the United States for the present fiscal year—figured up to July 1st—was 34,469,661 barrels, an increase over the consumption of a year ago of 191,000 barrels.

The best way to wipe away the tears from your own eyes is to find some other eyes that weep, and wipe the tears from theirs. The best way to lighten your own load is to take another's load on you, and taking that, forget your own. Strange paradox! the men that flee from burdens bear them, and the men that seek burdens are relieved of them in the bearing of them.—*Lyman Abbott.*

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Gold Medal, Midwinter Fair.
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PRICE'S
CREAM
BAKING
POWDER
Most Perfect Made.
40 Years the Standard.

Young Folks.

If I Knew.

If I knew the box where the smiles were kept,
No matter how large the key,
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school and street,
Then folding and holding I'd pack them in,
And turning the monster key,
I'd hire a giant to drop the box
To the depth of the deep, deep sea.

—*Maude Wyman.*

HOW TO HAVE A HAPPY CHRISTMAS.

A TRUE STORY.

One bright summer day, in the year 1889, a Sunday-school teacher in the city of L—— proposed to her class of nine little girls that they save their pennies to buy some dolls, and, with other things, surprise some poor family on Christmas. She had long been trying to impress them with the truth, "It is more blessed to give than to receive."

They were all delighted, and little by little the pennies came in. Two dolls were purchased and dressed with pretty outfits. The little girls were so happy over it they could hardly wait for the day to come.

Through the aid society of the city they learned of a needy family, and all were asked to bring what provisions they could. Christmas day dawned with a steady rain, but, as if God was smiling on their efforts, it ceased from the time they started until all were safely at home.

The teacher, armed with a well-filled market basket, met the class at the church. One little girl carried a loaf of bread, another a pie, another a bowl of jelly; all had something.

A bright, happy company boarded the street cars, and, after a ride of a mile or more, found they would have to walk a half-mile to the house. A pretty sight were the little girls, trudging single file through the mud.

They found a weather-beaten shanty full of cracks, destitute of both the comforts and necessities of life; three children half-clad — a drunkard's home. The mother was a hard-working wash-woman, trying to keep the wolf from the door. The gifts of clothing, provisions and dolls were gratefully received, and the class declared they had spent the happiest Christmas of their life, and each returned to their home thankful for the blessings and comforts of Christian homes.

I wonder how many will deny themselves this year and make some one happy? This alone will not do it, but if you accept God's Christmas present—Jesus, our Saviour—you will not only have a happy Christmas, but your whole life will be a long, happy one.

Won't you accept him?—*Mrs. M. W. Knapp.*

"So," said Mr. Donegan, "they've been printing the funeral notices av a man that wasn't dead yit. It's a nice fix he'd be in if he had been wan of these people that believes iverything in the newspapers!"—*Tid-Bits.*

THE SHORTEST WAY HOME.

Bright and West, masons and bricklayers by trade, were at work on the same premises, and as their way home lay in the same direction, they were walking together. On reaching a place where two lanes turned off, both leading to the village, Bright made for the farthest.

"Why, you aren't going that way, sure?" cried West; "it's farther round by five minutes' walk."

"It's the shortest way, though, in the end," said Bright, quietly, "so you'd best come along."

"Not I, indeed; I want to go home."

"So do I; that's why I'm going this way."

"The longest way round," West said; "that's a pretty conceit. Why, you've lost your reckoning, man."

"Come now, it's waste time to stand out about it. It's just this: you see there's no tavern my way, no fellows lounging about tempting one to stop and talk, and get caught to go in and drink; so I find it the shortest way to let my feet do the extra bit of work; that saves my tongue and my pocket too."

"All stuff and cant!" cried West, laughingly; "what's a fellow worth that hasn't got resolution to pass a beer shop, I'd like to know."

"Stop, now, Bright; you're a stout, resolute fellow; and if I were you, I'd be ashamed to be thought such a soft, afraid of everything as if it was a temptation."

"Look you here now, Joe West. I don't know if you look into your Bible of a morning before you go out to work; but if not, take a friend's advice and begin. Well, this very morning, what should I read but this, and it stuck to me all day, and I see now what for. It's in the Epistle of James: 'Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.'"

"Well, and what do you make of that?"

"Well, you and I have known temptation, and given in to it, too; and I'm a real fool if I run my head into it after I know the danger. I want my money for rent, and keep, and clothes; and I've a wife waiting for me with a good supper at home, and the little ones that it's my duty to train in the way they should go. Don't let us think our work is done when we've finished the outdoor labor, else we'll find the difference when we're called in to our last account if we've forgotten to be kind husbands and good fathers. Good-night again"; and John Bright trudged sturdily on his way.

Joe West put his hands in his pockets, gave a shrill whistle, and calling out that he should have eaten his supper before John reached home, went his way, too.

Three hours after, Joe's wife came tapping at John's door to ask if her husband had left work at six o'clock with him. Oh, yes; but the shortest way home had a game and drink in it, and Joe was singing songs and losing his senses fast, when the family of John Bright were all sleeping peacefully.

The long way was the shortest after all. There is but one right path home, and that is the path of God's commandments. "His commandments are not grievous" to the heart that knows and loves him. The wisest of men has said, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. iv: 14, 15).—*Christian Safeguard.*

WHAT YOUNG MEN HAVE DONE.

As a stimulus to young men we cull out the following: Alexander the Great died at thirty-three. Napoleon had achieved all his victories at thirty-seven. Washington was twenty-seven when he covered the retreat of the British army under Braddock, and not forty in 1776. At thirty-three Jefferson wrote the Declaration of Independence. At thirty Hamilton helped to frame the Constitution of the United States. At twenty-three Melancthon wrote the *Loci Communes*, which passed through fifty editions in his lifetime. At thrity-three he wrote the "Augsburg Confession." At twenty-nine Ursinus wrote the "Heidelberg Catechism." Zwingle wrote his chief works before forty, and died at forty-six. At the Disputation of Leipsic, Luther was thirty-five; at the Diet of Worms, thirty-seven. At twenty-seven Calvin wrote the Institutes. Moses sent young men to spy out the land of Canaan, and Joshua sent young men as spies to Jericho. Saul, David and Solomon achieved their greatest works before they had reached middle life. John the Baptist and the apostles did their life-work as young men, and Jesus Christ finished his labors and endured his sufferings as a young man. Not a decrepit, worn-out life, but the warm blood of manhood's morning did he shed upon the cross for the world's redemption. Reader, are you waiting till you grow older? May these examples incite you now to put your hand to the plow, and let the Lord work mightily through you. "I have written unto you, young men, because you are strong, and the Word of God abideth in you." (I John ii: 14.)—*Y. M. C. A. Watchman.*

LINCOLN'S TENDERNESS OF HEART.

Here is an incident related by Mr. Speed: "Lincoln had the tenderest heart for any one in distress, whether man, beast or bird. Many of the gentle and touching sympathies of his nature, which flowered so frequently and beautifully in the humble citizen at home, fruited in the sunlight of the world when he had place and power. He carried from his home on the prairies to Washington the same gentleness of disposition and kindness of heart. Six gentlemen—Hemgone, Lincoln, Baker, Hardin, and two others whose names I do not now recall—were riding along a country road. We were strung along the road two and two together. We were passing through a thicket of wild plum and apple trees. A violent windstorm had just occurred. Lincoln and Hardin were behind. There were two young birds by the roadside too young to fly. They had been blown from the nest by the storm. The old bird was fluttering about and wailing as a mother ever does for her babes. Lincoln stopped, hitched his horse, caught the birds, hunted the nest, and placed them in it. The rest of us rode on to a creek, and while our horses were drinking, Hardin rode up. 'Where is Lincoln?' asked one. 'Oh, when I saw him last he had two little birds in his hand hunting for their nest!' In an hour, perhaps, he came. They laughed at him. He said with much emphasis: 'Gentlemen, you may laugh, but I could not have slept well to-night if I had not saved those birds. Their cries would have rung in my ears.'"—*Our Dumb Animals.*

UNCLE PHIL'S STORY.

"Tell us a story," said Rob and Archie, running to their uncle.

"What about," said Uncle Phil, as Rob climbed up on his right knee and Archie on his left.

"Oh, about something that happened to you!" said Rob.

"Something when you were a boy," said Archie.

"Well, once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and me go and play by the river."

"Was Roy your brother?" asked Rob.

"No; but he was very fond of playing with me. My mother said yes, so off we went, and we had some good fun together.

"After awhile I took a piece of wood for a boat, and sailed it along the bank. At last it got into deep water, and I could not reach it with a stick, so I told Roy to go and get it for me.

"He almost always did what I told him, but this time he did not. I began to scold him, and he ran towards home.

"Then I grew angry. I picked up a stone and threw it at him as hard as I could. Just then Roy turned his head, and the stone struck him right over the eye."

"Oh, uncle!" cried Rob.

"Yes, it made him stagger. He gave a little cry, and lay down on the ground. But I was still angry with him. I did not go to him, but took off my shoes and waded into the water for my boat.

"But the water was deeper than I thought, and I was soon carried away by the strong current. I screamed as it carried me down stream, but there were no men near to help me. But as I went down under the deep water, some one took hold of me and dragged me towards the shore; and when I was safe on the bank, I saw that it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around his neck, and cried, and asked him to forgive me."

"What did he say?" asked Bob.

"He said, 'Bow-wow-wow.'"

"Why, who was Roy, uncle?" asked Archie in great surprise.

"He was my dog," said Uncle Phil. "The best dog I ever saw. He taught me a lesson that day, did he not, boys? And I hope my story may teach you the same lesson."—*Cassell's Royal Crown Reader.*

Who guarded you in health and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling draught to your parched lips? Who taught you how to pray, and gently helped you how to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Is it not your mother, your own dear mother? Now let me ask you, "Are you kind to your mother?"—*Christian Commonwealth.*

A little wrong to another is a great wrong done to ourselves.

Christmas Carol.

Ring out the peals of gladness !
Ring out, ye sacred towers,
And banish sounds of sadness
From all these happy hours !

Ring out your sweetest music,
O holy chimes of bells,
Until your sacred rapture
High to the zenith swells !

Sound out the joyful tidings
To all the sons of earth !
Immanuel, Redeemer !
Christ comes of wondrous birth.

His natal day we honor;
His perfect life we sing;
For sacrifice and service
Adoring praise we bring.

Lift up your head, O Zion !
Faint heart, new courage take;
The waking nations listen,
For Christ the Lord's dear sake.

All power supreme is given
To him in heaven and earth;
All kingdoms yet shall own him,
His majesty and worth.

Ring out the joyous tidings,
With holy rapture sing !
All power to Christ is given,
Our risen, reigning King.

BOSTON, Dec., 1895. C. B. BOTSFORD.

CHRISTIAN HOPE AND CHRISTIAN SONG.

JESUS THE SOUL OF THE WORLD'S NOBLEST MUSIC.

[From a sermon on the above theme, the first of a series, by Rev. Dr C. O. Brown in the First church last Sunday evening.]

* * * * *

The world is divided into two great camps. One camp is filled with the voices of song. The whole host is singing the world's noblest music. The other camp is filled with the voices of reveling, unseemly mirth and of cursing. One camp is athrob with hope; the other has only denial and despair. One camp has David with his psalms; the other has Goliath with his swagger. To which camp would you rather belong? To which do you belong? Of two such armies, it doesn't need a prophet to tell which is bound to win.

Let me tell you three elements of inspiration that must enter in before any host can strike concert pitch and sing with presage of victory:

1. There must be a great cause. That precedes the coming of the leader. There was Hebrew bondage for hundreds of years; then came Moses. There was ecclesiastical bondage; then came Luther. There was the great cause which stirred the profoundest feeling, the most earnest desire, the longing for a deliverer, and for release. When the soul has felt its bondage, then, and not till then, can it appreciate and celebrate the liberator and liberty.

2. There must be a great leader —a person. When the principle or the cause is embodied in a living leader, then human hearts take fire.

3. There must be a worthy goal. What is the prize? Is it worth contending for? Is it worthy of a great cause and a great leader?

I make this bold affirmation—there has been no great music among any people or proceeding from any country or epoch where any one of these elements is lacking.

Look at our Christian host and Christian faith. What cause ever so thrilled the heart of man? It thrilled the heart of the Son of God! It is the cause of a lost world. It is the cause of a ruined but redeemable humanity. No soldier in the Christian camp but has felt the woe in his own soul. The cause is his own. Is there redemption? Then he can sing! May his bonds be smitten off? Then bid the orchestra tune up. He will celebrate his release from the bondage of sin.

" Hallelujah ! 'tis done; I believe on the Son,
I'm saved by the blood of the crucified One."

Look at our Christian army again. What host in the world has such a Leader? He is the conqueror of sin, which he nailed to his cross. He is the conqueror of death, which he vanquished on that morning of the third day. He is the conqueror of Satan, whom he left baffled in the wilderness and on the pinnacle of the temple. And this Lord is our Lord to all generations and forevermore. Hallelujah! what a Saviour! How can I help singing—

" I will sing of my Redeemer
And his wondrous love to me—
How from death"—

Then look at the goal. The Christian goal isn't a graveyard. The graveyard is only a way-station which he passes in the night on his way across the great divide. His journey doesn't close with a law which claims his body for the dust. He is on his way to a better country, and he knows it. He has a goal that he can sing about. He can't help singing about it. Some say that no traveler to that country ever came back. That's not true. Lazarus came back. Jairus' daughter came back. Our Lord himself came back to show his servant John, and through him all of the Christian world, what kind of a city that is "which hath foundations, whose builder and maker is God." There is the throne of the eternal. There is our Lord. There are the spirits of just men made perfect. There are the mansions. There no sorrow is, nor any shadow forever. The Christian has a goal which he can sing. When he thinks of it, he must sing.

And now I go with Gideon to the camp of the Midianites. There is not a song in it, only the braying of mules and the voice of one who tells his dream to his fellow. Not a song in all the camp of the Midianites. But Gideon and his band can shout!

Tell us, O camp of the agnostics and the atheists; tell us, O ye who came forth, ye who know not whence and go ye not whither—why don't you sing? If you have something better than the Christian's hope, sing it! If you have a greater cause, sing it! If you have a law better than the Christian's Christ, sing it. Where are the anthems and the oratorios wherewith you have enriched the world?

"I don't believe there is any redemption." Who could make a song of that? "I don't believe that there is anything beyond the grave." Who could get any melody out of that? The worms and the moles would recognize the tune if you should sing that doctrine. "I don't believe that there is any conquering Christ who taketh away the sins of the world." Don't you? Well, then, I don't wonder that there is not a good anthem or oratorio in the world for you. You belong to a camp without a song, because it is without a worthy cause, without a leader, and without a hope. I will not exhort you to keep still. You can't sing if you try. You haven't a thing to sing about.

O camp of the silence and shadow of death, listen—

" All hail the power of Jesus' name !
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

That's what we sing about our Leader. Listen—

" Glory ! glory ! hear the angels sing,
Glory ! glory ! how the loud harps ring;
'Tis the ransomed army, like a mighty sea,
Pealing forth the anthem of the free !"

That's the marching song of millions. Listen—

" Our heavenly home is bright and fair,
Nor sin nor death can enter there."

That's the goal.

O camp of the shadow and silence of death, strike tents and come over where we lift up our voices to the Eternal King and sing of "the city which hath foundations"—

" Sing, O sing, ye heirs of glory,
Shout your triumphs as you go;
Zion's gates shall open for you—
Ye shall find an entrance through."

Publishers' Department

Entered at the Postoffice at San Francisco as second-class matter.

Notice the ad. of Professor and Mrs J. C. Pelton in another column, and throw any business and employment in their way you can. You will recognize the name of one of the long-time educators in this city and State, who, not being employed in the school department or provided for by the State, takes these ways to supply his necessary wants. It would seem that a generous and grateful people would use a faithful servant better than this. But don't forget the ad.

FIFTY-TWO DIVIDENDS

As a general thing investors are pleased to receive only two dividends a year, and if they are paid with regularity are fully satisfied. When one, however, can receive fifty-two dividends in one year upon an investment of only three dollars, the matter deserves very serious attention.

The Independent of New York for forty-seven years has held the first position among the great religious, literary and family weeklies. It presents features for the coming year far in advance of any heretofore offered. It has the leading contributors of the world, it prints the best poetry, it has twenty-one departments, edited by specialists, devoted to Fine Arts, Science, Insurance, Finance, Biblical Research, Sunday School, Missions, Health, etc *The Independent* is particularly fitted for intelligent people, whether professional men, business men or farmers, and for their families.

THE SECRET OF GOOD CROPS.

The modern farmer is not content to use the antiquated tools and methods of his fathers. In this age of keen competition, the farmer who wishes to prosper needs and gets the most improved farming implements; and by reading the best agricultural literature, he keeps in touch with the spirit of progress that pervades our farming communities. He is particular, also, in regard to the kind of seed he plants and the manner of planting it. The seeds must be of highest fertility and grown from the highest cultivated and most profita le varieties of stock. The great seed firm of D. M. Ferry & Co., Detroit. Mich., fully appreciate this fact, as is attested by their progressive business methods and the quality of the seed which they supply farmers and gardeners through the dealers all over the country. In evidence of this firm's knowledge of the wants and requirements of planters, large and small, is *Ferry's Seed Annual* for 1896. It will be mailed free to any one sending his name and address on a postal card to the firm.

Christmas

is the day for joy, goodwill, love; for being happy yourself and making everyelse happy.

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should be beautiful — as beautiful as possible — but should also be useful and lasting.

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Southern California

THIS page is HIS edited by Rev. H. P. CASE Rev. J. T. FORD and President C. G. BALDWIN. The Southern office is located at Claremont, Los Angeles county, Cal. Address all copy to C. G. Baldwin. All subscriptions from Southern California will be received by the Claremont office. For information, address, C. G. Baldwin, Claremont, al.

CHURCH NOTES AND PERSONALS.

At Avalon, the proposed addition to the church building is about to be consummated. The lumber is due on the ground this week, and it is expected that by January 15th the new part will be enclosed. On Sunday, December 8th, three members were received to fellowship—two on confession and one by letter.

The church at Vernondale has been supplied for the last three Sabbaths by Rev. Geo. J. Binder, whose services are said to be very acceptable to the congregation.

The hired hall occupied by the church in Whittier has become too strait for the congregation. A movement to build has been started. Desirable lots, centrally located, have been secured, and it is hoped that a church will soon be erected.

The church at Claremont has called Rev. Allen E. Cross of Cliftondale, Mass. No answer has been received as yet. It is not certain that he will be able to leave New England.

At our church in Santa Barbara Cal., the Rev. A. J. Melchonian, M.D. formerly of Armenia, gave a very interesting talk, Sunday evening, December 15th, on the "Turkish Atrocities in Armenia." The discourse was illustrated by Turkish and Armenian custumes. In spite of the stormy Sunday, a good collection was received for the Armenian sufferers.

POMONA COLLEGE NOTES.

Professor Norton is located very pleasantly for the remainder of his year of absence at Westport, Conn. The pastor of the Congregational church at that point being away for a few months, Professor Norton is exercising his gifts as a preacher. His first choice is teaching, however, and Pomona College has a strong hold upon his heart. He will return in the fall.

Professor Brackett is expected back from St. Johnsbury, Vt. The rest has done him good, and his physician believes that by the last term of the year he may be able to take up his work. We hope so, as his place is a large one to provide for.

Mr. David Barrows, who has been taking Professor Norton's work during the past term, has won for himself a strong place in the esteem of the faculty and students. He will continue his studies to receive his Ph.D. With the work already done and the two years of special work upon which he now enters, he will be admirably fitted, should he so choose to take a professorship. He has the peculiar quality of the successful teacher.

The San Antonio Light and Power Company of Pomona will begin lighting in Claremont in the near future. A transformer, which will reduce the current from ten thousand volts to two thousand, will be attached to the main line near Claremont. This was ordered last week, and the work of wiring begins at once. This will give a safe substitute for oil lamps, from which there has been not a little trouble and danger.

President Baldwin has returned from a somewhat extended trip East in the interest of the College. The trip was satistactory. The College finances are the point toward which all the attention of our friends should be directed. The Education Society's records show that the support of the College from its own constituency is much larger than that of any other school on its lists.

ANNUAL MEETING AT POMONA.

The annual meeting for the election of officers of the Pilgrim Congregational church was held in the church on Wednesday night, December 11th. According to the usual custom of this enterprising body, the exercises commenced with a very superior supper, given by the ladies at 5:30 P. M., in the church parlors. The menu was very complimentary to the culinary skill of those who furnished it, and ample justice was done the tempting viands placed by fair hands before the guests. Supper over, the happy company adjourned to the auditorium, spending an hour or more in social intercourse. Hand-shaking and cordial greetings were prominent features of the hour.

The Rev. and Mrs. Frary, the popular pastor and his no less popular wife, glided hither and thither among the throng like sunbeams, carrying brightness and joy everywhere.

The business meeting was called to order by the pastor. The roll was called by Mr. Stone, the efficient Clerk, showing that, out of a membership of 357, there were present 159 in person, and 121 by proxy—280 in all. Some of these faithful disciples of the Lord had come some eight miles, and some twelve miles to this meeting, thereby exhibiting great zeal and earnestness in the Master's work. Before the nomination of officers, a letter was read from Mr. W. B. Dole, President of the Board of Trustees, a brother dearly beloved by all, whose term of service had been filled with faithful work and earnest effort for the advancement of Christ's kingdom, and for the betterment of the temporal affairs of Pilgrim church.

This faithful servant of the church, while deeply regretting the step, yet deemed it necessary, on account of failing strength, to drop his mantle upon the shoulders of one more able physically for the arduous duties of the office. The nominations were then made and a board of trustees of stalwart men were elected.

Reports were given by the following persons: Sunday-school Superintendent, showing a very flattering growth in numbers and power for good in this great nursery of the church; this recruiting army, from whence come teachers, superintendents, deacons, trustees, etc.—this army is marching on to victory in Pilgrim church, under the efficient leadership of Mr. Stephen Alden. Next in order came the report of the Y. P. S. C. E., a mighty force for good, of which it might be said in the words of the apostle, "I write unto you young men (and maidens) because ye are strong"—strong in faith, strong in prayer, strong in Christian endeavor to carry this Christian warfare into the very ranks of the enemy, and to plant the banner of the cross upon every fortress. Then came reports from the Women's Working Chapter and the Women's Missionary Union, wherein was shown the power of helpfulness of these consecrated women, standing shoulder to shoulder in grand and noble work for those both at home and abroad.

The report of the Juniors was indeed a treat, and one could almost see, in imagination, the bright young faces and sparkling eyes of these young heroes of the cross, drinking in the teaching of their consecrated leader. Last, but not least, came the report of the men's Sunday Evening Club, a society organized for the purpose of increasing the interest in the Sunday evening service. God bless them in their work! They are doing it well. The meeting, from beginning to end, was one long to be remembered by the members and friends of the church on account of its social and spiritual power. When the roll is called at the next annual meeting, let us hope, God willing, that all the members may be present to answer to their names, and when the general roll shall be called up yonder, may not one be missing of all the good ship's company!

B. F. HEWLETT.

CAUSES OF THE INDIFFERENCE OF BUSINESS MEN TO VITAL RELIGION—II.

[Address by W A. Sloane, Esq., of San Diego, before the General Association for Southern California.]

(*Continued.*)

In short, the mind and heart of the man of business is filled with the world that now is.

This is an age of worship of the golden calf. It is not so much, perhaps, the gross, sordid worship of money, of mere vulgar wealth, but of the intricate, wonderful, fascinating nineteenth-century civilization. And, after all, when one thinks of the splendid advancement of our age, when we stand in contemplation of such an exhibition of human achievement, for example, as the World's Fair, is it greatly to be wondered that men say, "Behold great Babylon, that we have builded."

The business man, whether statesman or stoker, artist or artisan, in one department or another, is inspired by, or infected with, the fever of world-building and world-worship. To some it is a mere world of sordid gain or sensual pleasure; to some, a world of material and mechanical development; to some, a world of intellectual achievement; to some, a world of social growth and advancement. All in all, it is the most engrossing idolatry the race has ever known; and because of it men forget the mortality of the body and the immortality of the soul.

The very fact that at so many points this material civilization touches the borders of the Christian civilization makes it the more dangerous and alluring. Men find enough good in it to stimulate their self-complacency and salve their conscience.

The business world is hypnotized and intoxicated with the spirit of materialism, and the organized forces of the Christian faith seem impotent to break the spell.

In an age or among a people whose environment is dull and commonplace, it is always easier to direct the thought and inclination into any given channel. This is the fact, whether the doctrine taught be false or true. If the business men of our day are indifferent to religion, they are equally indifferent to all the "isms" and intellectual crazes and fads that infest certain elements of society. The virgin soil for any propaganda is among a people who have a surfeit of time, or a famine of intellectual interests and occupations.

For these reasons the regeneration of the pre-occupied, self-complacent, world-enamored men of business presents a harder problem than ever confronted the Christian church under more simple and less intense conditions of life. It is much easier to convert a pagan who never heard of God or Christianity than to spiritualize an educated, respectable, intelligent unbeliever, born under the shadow of the sanctuary.

Like the rich ruler who came to Christ, all these matters of the law they have observed from their youth up, but they lack the one thing needful; and their case is even worse than his, for they do not turn from the truth *sorrowful*. Feeling is precisely what is most conspicuous for its absence in the attitude of the business world toward religion. Doubtless it is true of thousands that they turn away from the spiritual truth for the precise reason that the young man did; because the have great possessions which they are not willing to sacrifice, possessions of wealth, of ambition, of worldly enjoyment. But there are vastly more who nevor reach the stage of inquiry: "Master, what good thing shall I do that I may have eternal life?"

It is this spiritual lethargy among a class of people who are abnormally alive to temporal things that makes them deaf and blind and careless of religious truth.

This conclusion naturally brings us to the question: Why is it that the Christian church, the great and divinely appointed agency of religious advancement, has proven so inadequate to awaken to life and activity the dormant spiritual sensibilities of the business class? Is it because the message which the Church brings is not important and impressive enough to recall men from their temporal and transitory idols; or is it because through some shortcoming of the Church the message is uneffectively and imperfectly presented?

I am not one who lightly estimates the Church, or undervalues its wonderful influence for good, and I never attend an Association like this without being impressed anew with the fact that the Christian ministry comprises a body of men who for learning, ability, character and consecration constitute a moral and intellectual force which ought to be irresistible. It is the very wonder that all of this organization, talent and consecration devoted to the cause of religion proves ineffectual, in the direction referred to, that raises the question as to whether or not its efforts and energies are always wisely directed.

The business world is not unfriendly to the Church. In fact, it is rather proud of it, as one of the products and elements of its material civilization. But it is not deeply impressed by it. Even when it thinks of spiritual things there are many respects in which the Church does not typify to the world that spirit of truth that shall lead to all truth.

It cannot be questioned that very much of the prevailing indifference of business men to religious faith and life arises from a vague, indefinite and often distorted notion of what religion is. Theology has undoubtedly encrusted religious observance with a shell of formalism and mysticism which, however harmless and inoffensive, or even imper-

(*Concluded on page 16.*)

Woman's Board
Of the Pacific.

OUR DECEMBER MEETING.

Mrs. H. E. Jewett presided. The subject was "Turkey and the Armenians," and many women gathered whose sympathies, already enlisted, were still more drawn out by the exercises of the hour. Several ladies read papers, or gave statements of great interest: "Prospect of a Holy War in Europe," Mrs. J. K. McLean; "Persecutions in Turkey, Marash, Aintab and Harpoot," Mrs. William Rader; "Our Missionaries in Turkey," Miss M. F. Williams; "Their Safety: What is the American Board Doing for Them," Rev. W. W. Frear; Mrs. Baldwin's last letter from Broosa, Turkey, Mrs. Farnam; Turkey, as seen by Mrs. E. S. Williams.

Mrs. W. C. Merritt brought earnest, cordial greeting from Washington. Mrs. S. S. Smith was again with us, after her illness and recent trip to the Ojai, reading, as for so many years, the minutes of the last meeting. Eleven members of the Executive Committee were present at the morning meeting. The debt of the past year, $1,341, was one chief object of consideration—how to provide for it!

An earnest prayer was offered by Rev. Mr. Frear for the missionaries and Christians of Turkey. We were also told that the following Friday had been set apart by the American Board as a day of special prayer for this object, and the ladies present manifested, by rising, their desire to assist in its observance.

As the first Wednesday of next month is New Year's Day, our January meeting will be held on January 8th, in the First church, Oakland.

TREASURER'S REPORT.

Receipts.

Oct. 1, Boise City, Idaho, Ladies' Missionary Society	$ 4 00
Oct. 2, Collection at October meeting	1 45
Southern Branch	212 68
Oregon Branch, of which $1 for Armenian pupil in Broosa School and $5 a special contribution for Miss Nancy Jones, Africa	30 10
	$248 23

Disbursements.

Oct. 2, Expenses of weekly meeting	1 45
Oakland *Enquirer* Publishing Company for programs and badges	4 75
Oct. 19, F. H. Wiggin, Assistant Treasurer A. B. C. F. M. for use of Miss Nancy Jones, Gazaland, Africa	5 00
Oct. 24, Expenses of delegate to annual meeting of Southern Branch	27 00
Badges for annual meeting	2 40
Balance	207 63
	$248 23

Debt for the year ending August 31, 1895 ..... $1,341 29

OUR MISSIONARIES IN TURKEY.

Ever since the organization of our Board in 1873 we have supported missionaries in Turkey. Miss Rappleye, our very first missionary, was assigned to Constantinople. Afterward, in 1876, she removed to Broosa, where she established the Broosa Girls' Boarding-school. California money, collected by the Woman's Board of the Pacific, gave Miss Rappleye a large, well-appointed school building. After the building fund for Broosa came the furnishing fund, then the scholarship fund, which latter moneys we have sent even to the present time. We have educated many lovely Armenian girls, who have gone forth from Broosa to be the educators of their race in matters of civilization and of Christianity.

Rev. T. G. Baldwin and his wife took the charge of the boarding-school at Broosa in 1880, and Mrs. Baldwin's letters have been received ever since by our Foreign Secretaries at regular intervals, with great interest to our Board.

In 1890 Mrs. Baldwin opened an Armenian day-school at the other end of the city, in Broosa East. Miss Phœbe Cull and Miss Griswold now have charge of the boarding-school. To one who has read the letters from Broosa, the names of the pupils have become very familiar. Rebecca, Erasmia, Takouhi, formed the graduating class of 1887.

Rebecca married one of the Professors in Aintab College, and has been very active in Christian work for many years, becoming a Christian in our Broosa school.

At last accounts eight of our Armenian graduates were teaching in different places throughout Turkey. Where are those girls now? And our other girls, what has become of them? The Turks and Koords perhaps could tell. Girls, graceful, beautiful, accomplished as any in our own land, their earnest desire to serve Christ their only crime!

The massacres in Erzroom, Marash, Aintab, Marsovan, Harpoot, Cæsarea are well known to all. It is terrible to think that such atrocities can occur in the nineteenth century of civilization. Have Christian nations no voice at such a time? Shall we not pray earnestly that deliverance may come?

Literary and Educational

THE DIARY OF A JAPANESE CONVERT. By Kanzo Uchimora. Fleming H. Revell, New York and Chicago.

We often hear of conversions among the people in missionary lands, sketched by missionaries who look on from the outside. The rarity of this book is that we are allowed to look within and see what the difficulties are to the Japanese himself, in passing out of the traditions and heredity into the new world of Christian thought and environment. It is not altogether a passage from darkness to light. Indeed, one might be not a little mortified to think how much in Christian doctrine and life, as represented by so many actual men and women of the Christian name, must be a stumbling-block to a soul that is emerging out of the old associations. This man, Kanzo Uchimora, had his full share of adventure with these offences, not only before he left his native soil, but after he became an observer and a student in America. It must be instructive to one who is going to enter upon the evangelizing work to know how the missionary looks to the soul that is in the process of being evangelized. It should make some of us who are helpers more intelligent and more genuinely and deeply sympathetic. At the same time, too long glances at this interior view are somewhat saddening. The confessions of a redeemed soul have a shadowed side.

"A Daily Staff for Life's Pathway" is published by the Frederick A. Stokes Company, New York and London. The selections have been made by Mrs. C. S. Derose, and the illustrations are by Izora C. Chandler. The authors who are drawn on are many and various, but usually choice. Some of the more favorite are Faber and C. G. Ames, Gladstone, Geo. Macdonald, Ruskin, Dean Stanley, George Eliot and Jean Ingelow. Price, $1.

IMMANUEL: A LIFE OF JESUS CHRIST For Young People. By Rev. S. R. Wood, Ferndale, Cal.

The author of this booklet is the pastor of the Congregational church in Ferndale. The purpose he had in view in preparing this work was to put certain events in the life of Jesus in such a form as to lead young people to read them. The author introduces two young Hebrew friends and lets us see, as it were, some of the principal gospel scenes as they might be supposed to appear in the eyes and in the experience of these boys. We opened the book with some anxiety. The lives of Christ have become so many, and some of them have been written by writers of genius—can there be room in this thin volume for another? But as we lay these pages down, we think that our brother has accomplished his purpose, and that there are young people who will get an introduction to the four Gospels, which will lead them afterwards to pursue the study with greater interest.

The Frederick A. Stokes Company set all the little girls in a great admiration this year with their "Princes and Princesses Paper Dolls." Here are court costumes, walking costumes, play costumes—all in the most brilliant colors. The artist is the same as she of "A Year of Paper Dolls," Elizabeth S. Tucker. We wonder whether such costumes will foster the later American girl's fascination to marry a lord. There is no doubt the little folks, as soon as they see these pictures, will run that risk for a few hours. A. M. Robertson, San Francisco. 75c.

From the same Publishing House comes a story by Mrs. L. B. Walford, "A Bubble." It belongs in an attractive-looking line of small volumes called "The Twentieth Century Series." The barriers to love between the high and lowly in society are shown in a vivid and saddening way. Such love in this tale is a burst bubble. Price, 50 cents.

In the same series, and from the same San Francisco bookseller, we have "Toxin, a Story of Venice," by Ouida. That is an author of whom THE PACIFIC has heard before. These pages are suffic ent to show an undoubted literary facility and power. But how strange to have the deadly toxin administered not by an Italian, but by an Englishman and a physician, who defends the administration of it as a scientist. Deliver us from such a doctor.

We will acknowledge also from the same source, "Zoraida: a Romance of the Harem and the Great Sahara," by William Le Queux. But we are in no mood to find delectation within such a title.

"The Way Out: A Solution of the Temperance Question," by Rev. Hugh Montgomery, is a volume published by Hunt & Eaton, and for sale by J. D. Hammond, 1037 Market street. It is made up of addresses, sermons and lectures which embody the author's "answer to the cry of the thousands who are slaves of drink and the millions who are slaves of the drink-seller." The author is an Irish immigrant, a warm-hearted Methodist preacher and a zealous advocate of radical temperance legislation. His way out is, however, not merely by law, but by the enthusiasm, courage and versatility of resources by which he inspires men to see that the law is executed. There is some interesting autobiography in the book. But the charm of the reading lies in your feeling that you are in contact with a man who loves his fellow-men and will take off his coat and go in to help them, and has so much good humor that they will be glad to rally under his help. Dr. Dorchester supplies an introductory note. But you would be likely to get acquainted very soon, even if he had only introduced himself. $1.

PAMPHLETS RECEIVED. — Annual report of the Commissioner of Indian Affairs, 1895, Washington, D. C.——"The Lord's Supper Services." By Rev. A. T. Clark, Clanton, Ala. Three different arrangements of responsive service. 32 pp.——Eighth International Conference of the Railroad Department of Y. M. C. Associations.——"Progressive Bible Studies: Life and Letters of St. Paul." By Fred S. Goodman.——"Prophecy: A Study." By Rev. S. F. Porter. F. H. Revell Co., Chicago and New York. 100 pp.——"Personal Characteristics That Will Distinguish Successful Scientists of the Twentieth Century." By John D. Parker. Reprinted from the *National Popular Review*.——First number of the *Superintendent and Teacher*. W. A. Wilde & Co., Boston. Monthly. 50 cents a year.

THE INDEPENDENT

NEW YORK

A Religious, Literary and Family Newspaper

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THE INDEPENDENT

P. O. Box 2787 *130 Fulton Street, New York*

ENGLISH NOTES.

LONDON, Nov. 20th.

Dr. Parker held a conference with the unemployed at the City Temple yesterday, which was by no means largely attended by the class for whom it was designed. Free discussion was invited and various suggestions made, these chiefly resolving themselves into the cry, "Back to the land." The Doctor himself urged the rebuilding of London and other large cities, the making of a deep waterway from London to Brighton, the reclamation of wastes and of foreshores. It may not be that much will come of such a gathering, but it is always something to get different classes together to discuss grievances; they have another way in Germany; viz., stiffling free speech and shutting off the ventilation of disagreeable topics. The Doctor's way is the better.

Who can blame Miss Beatrice Harridan for preferring the glorious climate of a California ranch to the smoke and fog of the Thames valley? Last week we had but twenty-one hours of total sunshine. Somehow or other, however, we rush along, with a fair amount of grumbling, and find that the greatest city in the world is not so bad a place, after all. Our death rate (at Hampstead) is but ten per 1,000, and I greatly doubt whether any part of the Pacific Coast, rural or urban, can match this in point of healthfulness. For it is to be noticed that the death rate and the health rate always reflect each other in a faithful ratio.

This afternoon the Ladies' Missionary Society gives a farewell conversatione to Khama, Sebele and Bathoen, and they leave our shores by the *Cape Mail* on Saturday. I do not doubt but in their inner hearts they are saying "One is not"; for Mr. Hepburn, now deceased, was the one missionary who, in a twenty-years residence with Khama, laid the foundations of Christian life and service broad and deep among his people. The new book, "Twenty Years in Khama's Country," is worth reading. It is tender, pathetic, earnest, apostolic.

Simony is not yet abolished. "Livings" are bought and sold, illegal though it be. Here is from the *Church Patronage Gazette* (a paper circulated privately, but it is not private to me):

"Suffolk.—A rectory. Net income, $1,300, from tithe and small glebe. Very good rectory-house, etc. Population, 260. Diocese, Ely. Railway station, two miles; market-town, three. Good neighborhood, very healthy. Church in good state of preservation. Good schools. *Incumbent aged* 86. Price, $5,000."

Another offers "good shooting, fishing and hunting in the neighborhood." The second item in the attraction might have suited Peter the apostle!

"The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." The following is an account of a dinner given by a late Archbishop of Canterbury, in a letter written by the late Sir Archibald Alison, who was present: "The dinner was served with the utmost splendor; thirty liveried servants and fifteen out of livery attended on the guests; a profusion of magnificent plate loaded the table, and the viands, cooked with French delicacy, vied with the wines in evincing the hospitality of the noble host. The entertainment altogether was second only to the royal banquets in St. George's Hall at Windsor. No guest was admitted if not attired in court dress."

The Smyrna Railway system—an outcome of English and American enterprise—now enables the traveler to visit six out of the seven churches of Asia by rail. Leaving Smyrna by the Aidin line, we soon find ourselves at Ephesus; and going on to the station of Gonjeli, 150 miles from Smyrna, you are close to the ruin strewn hill of Laodicea, with its temples, three churches, stadium, gymnasium, Odeum, colonnade and aqueduct. Leaving Smyrna by the other line, you get to Sardis, with its theater and other considerable remains. Twenty-eight miles further on is Philadelphia, where the line ends for the present. A branch line north from Magnesia goes to Thyatira. To reach Pergamos, the only one of the seven churches not attainable in a railway carriage, the traveler passes Thyatira, and gets out of the train at Soma, where the line ends.

The question of mixed marriages between Jews and Christians has of late been greatly troubling the Hebrew community in London; and on Saturday last, in the Bayswater Synagogue, the Rev. Hermann Gollancz said some plain words on the subject. He reminded the congregation that Abraham was very anxious that Isaac should not take a wife of the daughters of the Canaanites, and thought it would be well if the simplicity of manners depicted in the story of the wooing and marriage of Rebekah existed now-a-days. It was, he said, a sorrowful thing to see Jews taking to wife the daughters of those amongst whom they dwelt, and Jewish maidens taking Gentile husbands. At the same time he would not counsel social seclusion.

We are all glad at the generous welcome which was given to Rev. Dr. Barrett of Norwich as representing the Congregational churches of England and Wales. The like spirit is always shown towards American ministers visiting this country, whether officially or otherwise.

T. BOWICK.

The New York *Evangelist* comments on the fight against Tammany and the Sunday saloon in the following striking manner: Of course the right will win at last, but the hour of crucifixion is none the less dreadful. In your own home and heart, with God on your side, you feel safe as if ten legions of angels guarded you; but go out to fight through an election with Tammany and the Sunday saloon, and ten legions of devils assail your defenseless person. For the loneliness of a man who is loftily right is something startling. On any other field he would not flinch, no numbers could make him quail; but let him come up to vote, one on the side of right with ten thousand votes against him, any one of which counts as much as his, and he must be of great fortitude, and yet greater faith, not to despair of his country. These are the hardships felt by most good men in view of the voting power of vice.

Marshall Field of Chicago, who is reported to have made $7,000,000 in the dry goods business last year, will not allow a line of his advertising to appear in the Sunday newspapers.

A Christian who engages in any lawful business is honoring God. He may be just as heavenly-minded in trade as in preaching the gospel. —*Porter.*

THE CHRISTIAN HOPE.

We use the expression, "a Christian hope," to designate the comfort which a man has in the anticipation of a blissful future life. The New Testament gives frequent expression to the thought. It is something "sure and steadfast"; it "takes hold of that which is within the veil," that separates this world from that which is to come. Our Lord has gone before us, has prepared mansions for us. That heaven, that new Jerusalem, is described in glowing language. We are told of the saints that have gone there before us, and whom we shall meet, and with whom we "shall be forever with the Lord." This thought is a great part of the joy of the Christian experience. If we have trouble here, we think of the treasures laid up in heaven. We love to think, as sickness and the decay of age removes our loved ones, that our fellowship above is enlarging, and that heaven will be dearer and fuller for the losses we suffer now. We like to think of death as making but a short separation—they have only gone before a little while.

All this is the gift of life and immortality brought to light in the gospel. We do not find it made clear in the Old Testament. Our Jewish friends have no expression which corresponds to "the Christian hope." A good man dies, a noble man of the Hebrew religion, a Montefiore, perhaps, who had devoted his life to benevolence, and who has gone to be with God. His family loved and honored him. They may believe in a heaven, and that he is there, and that they will see him; but their law and the prophets give them no such assurance as the Christian Scriptures give us. It must be a vague hope. There is no anchor to it. They have not the resurrection and the life; and so they have no name for the hope of it, such as we have when we so naturally, so constantly, speak of the Christian hope.

The deepest comfort of life, the sweetest peace of the soul, rest in this hope. It is not the exaltation of great service, not the warrior's triumph, not the special and jubilant privilege of some ecstatic vision of God; but it is the common, ordinary support of all of us who hope in Christ. He is our Saviour, he will help us, he will bring us through, and after life ends we shall be at rest; for there remaineth a rest for the people of God. It is the support of the bereavements which afflict every life. When the head of the household is taken away, the wife lifts her tearful eyes to the sky, where Jesus sits, and where the loved one is with him, and she listens to the comforting words that tell her that when a few more years have passed she will be once more with him, and she ceases not to mourn, but she mourns in hope. Every cloud has a silver lining. When the child is laid in the untimely grave, that child, we say, is taken from the temptations and trials of life, and is safe in the arms of Jesus.

The Old Testament, we say, is almost silent on the subject of the future life. We have to gather its hope of the world to come from hints and developments of its language. When David's child died, and he ceased to pray because it was of no more use, and he said "I shall go to him," did he mean anything more than the common grave? Yet Daniel meant more when he declared that "many of them that sleep in the dust of the earth shall awake"; but the Old Testament nowhere indulges in the triumph of the hope of the world to come which illuminates the whole of the New Testament with the thought that to go and be with Christ is far better.

That hope, so dim in Judaism, becomes luminous in Christianity. It made Paul triumph in tribulation; it makes us triumph also. We cannot tell those who have it not what peace, what a Sabbath-day rest it adds to life; what comfort in bereavement, what assurance that losses shall be swallowed up in eternal gain. We thank God for the Christian hope.

A STORY OF TWO WORDS.

"Oh, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man.

"And then?" said a friend.

"Why, then, I'd pull down the old house and build a palace, have lots of prime fellows about me, keep the best wines and the finest horses and dogs in the country."

"And then?"

"Then I'd hunt and ride and smoke and drink and dance and keep open house and enjoy life gloriously."

"And then?"

"Why, then, I suppose, like other people, I should grow old and not care so much for these things."

"And then?"

"Why, then, I suppose, in the course of nature, I should leave all these pleasant things—and—well, yes—die!"

"And then?"

"Oh, bother your 'thens!' I must be off."

Many years after, the friend was accosted with: "God bless you! I owe my happiness to you!" "How?" "By two words spoken in season long ago—'And then!'" —*The Quiver.*

"The Lord shall fight for you, and ye shall hold your peace. The battle is not yours, but God's."

98%

of all cases of consumption can, if taken in the earlier stages of the disease, be cured. This may seem like a bold assertion to those familiar only with the means generally in use for its treatment; as, nasty cod-liver oil and its filthy emulsions, extract of malt, whiskey, different preparations of hypophosphites and such like *palliatives.*

Although by many believed to be incurable, there is the evidence of hundreds of living witnesses to the fact that, in all its earlier stages, consumption is a curable disease. Not every case, but *a large percentage of cases*, and we believe, *fully 98 per cent.* are cured by Dr. Pierce's Golden Medical Discovery, even after the disease has progressed so far as to induce repeated bleedings from the lungs, severe lingering cough with copious expectoration (including tubercular matter), great loss of flesh and extreme emaciation and weakness.

Do you doubt that hundreds of such cases reported to us as cured by "Golden Medical Discovery" were genuine cases of that dread and fatal disease? You need not take our word for it. They have, in nearly every instance, been so pronounced by the best and most experienced home physicians, who have no interest whatever in misrepresenting them, and who were often strongly prejudiced and advised against a trial of "Golden Medical Discovery," but who have been forced to confess that it surpasses, in curative power over this fatal malady, all other medicines with which they are acquainted. Nasty cod-liver oil and its filthy "emulsions" and mixtures, had been tried in nearly all these cases and had either utterly failed to benefit, or had only seemed to benefit a little for a short time. Extract of malt, whiskey, and various preparations of the hypophosphites had also been faithfully tried in vain.

The photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies, have been skillfully reproduced in a book of 160 pages which will be mailed to you, on receipt of address and six cents in stamps. You can then write those cured and learn their experience.

Address for Book, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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Mt. Constance	13	4 05
New Whatcom	69	45 45
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Vancouver..	42	13 00
Tacoma Swedish	70	22 00
Quillayute...	5	3 00
Fairhaven...	25	7 50
Tacoma East.	42	13 30

This will include only those churches reporting and paying thirty cents or upwards per member.

OUR PUGET SOUND LETTER.

Have this week spent some time in the central and easterly portions of the State. Kennewick and Pasco regret the loss of a pastor in the removal of Rev. C. H. Ticknor, who goes to Waitsburg in this State to try work with the Presbyterian church there. The new church at Kennewick is gathering some strength, and a larger congregation than ever seen before greeted Superintendent Greene on the 8th. The hour of their service is changed from eleven to one in the afternoon in order that they may meet in connection with the Sunday-school.

Congregation in the evening at Pasco was exceedingly good, but the people are less permanent than they are across the Columbia at Kennewick.

Missionary Singer will supply these pulpits on the 22d inst.

Our Walla Walla friends are rejoicing to learn that the gifts to Whitman College are materializing, considerable amounts being paid into its treasury, and some income already being received for the current expense account from donations made by Walla Walla citizens.

Pastor Smith and others of the First church are very anxious for increased Sunday-school and church work south of the Snake river, that a larger constituency may in time be built up for the College.

Missionary Singer will spend a few weeks in exploring the surrounding country to learn more definitely where real need exists.

The writer found our Spokane ladies of the Westminster church very happy over the result of their bazar held in a vacant down-town store, it being supposed the receipts would reach nearly $300 during the two days' sale.

The committee of nine appointed by the General Association at its late meeting in Ellensburg have now executed their articles of incorporation and have taken the name as instructed—"The Trustees of the General Congregational Association of Washington"—and as soon as their officers are chosen, and a few by-laws adopted, they will be ready to receive gifts of real or personal property for church and Sunday-school purposes in every or any county in this State.

Passing from Walla Walla to Spokane, we met General Missionary Walters on the train, and found him elated at the success already in sight, of the proposition originating with him that Washington should come forward and pay its share of the Home Missionary Society's debt. Let no one fail to read his article in this week's issue on how this may be done in the case of every church, large or small, strong or weak, in the State.

Our page is now to be graced, from this time until the thing is accomplished, with the Roll of Honor, giving names of churches and amounts paid, in the case of every church which pays its full thirty cents per capita to the liquidation of this debt.

Cathlamet reports their people much pleased with their new pastor, and good success being made in gathering up their subscription for pastoral support.

Rev. A. L. Seward is supplying at Kamilche and other points in that vicinity, with good congregations.

The good brother ought not to be overlooked in the matter of support, and should have such aid as the conditions of his field demand and that of the Home Missionary Society will permit.

We are all glad to learn of the return to their work at Snohomish of Rev. W. C. and Mrs. Merritt, after their sad journey to California. Many sympathizing hearts are found in Washington for their bereaved sister, who has lost that precious jewel of a daughter, but whom our Father needed in the home on high.

Mrs. A. J. Bailey spends Sabbath, the 15th, at Snohomish, assisting in some meetings now in progress.

Congregations at Aberdeen have been on the increase for the past two months. This church has two choirs, one for the morning service, composed of the older musicians, while the evening choir is composed wholly of young people. The pastor has been preaching a series of sermons on the American poets and Christ as seen through them. The Sunday-school is flourishing under the most excellent leadership of Mr. Frederick Hart, who has for years been making a fine record as a superintendent.

SAMUEL GREENE.

SEATTLE, December 14th.

THE HOME MISSIONARY SOCIETY'S DEBT.

Suggestions As to How the Local Church May Raise Her Proportional Part of the Debt.

BY REV. T. W. WALTERS.

In the writer's opinion, the Congregational churches of the far northwest, and I have no doubt of the whole Pacific Coast, are well disposed toward this proposition. I have been often told during the last six weeks that surely every member of our church would be only too glad to pay his or her share toward canceling this great obstruction which for the last two years has stood in the way of our Christian progress. Why, says the poorest member, what is twenty-five or thirty cents for each of us to pay, if that really would mean no debt to our Home Missionary Society? But the question is, How can we actually materialize this scheme in the average church?

The ordinary passing of the hat, as it is well known, does not amount to thirty-two cents per member, which is the sum asked at present from most of the churches in Washington, and perhaps elsewhere on the coast. The church with sixty members is asked to contribute $19.20; with 100 members, $32. But when the day arrives on which the church, according to her usual methods, proposes to make this collection, more than half of the church members are actually absent, and more likely than otherwise some of the leading members, heads of families, who have two or more children members, have by a mere accident left their pocket-books at home; having no change with them, they were not able to help. Of course, they were truly mortified on this account, but it could not be helped now; they excused themselves to the pastor at the close of the service, and guaranteed to him that when the next collection of the kind comes, they will be on hand with their money, and will give a double portion. True, there were other people than the members at the church on this occasion, and it was well known that many of them always put something in the hat; but, brethren, it is too well known to some of us that the average giver, as the hat is being passed, drops therein the smallest coin he succeeds to find in his pocket at the time. Thus, to the mortification of the pastor and his faithful, willing members who are present, the collection is hardly half what they had expected it to be. Instead of being $19.20, it is actually only $9.40; still, it is said that, considering times and the congregations, it is, on the whole, a very good collection—much better than the average.

Allow me to say that it is really one thing to remember the good society, as we sometimes put it, but it is quite another thing to contribute our proportional part as proposed in this plan. The reader will perhaps overlook my egotism, as seen in the following suggestions as to various methods of raising the amounts required. In the first place, the pastor himself should fully appreciate the situation; indeed, be thoroughly interested in it, before he can expect to interest others in any real sense and accomplish the end desired. Rev. Joseph B. Clark, D.D., in his address on the money problem at Saratoga last June, after discussing many phases of the problem, makes the following remarks: "On one man more than any other rests the onus of our present disability; and to him more than to any other is committed the triumphant cure. On this man as a pivot turns the solution of this money problem. He is one, but he is also many, and in five thousand different communities he is the captain of the Lord's select. * * * No other man, whatever his calling or gift, is empowered with the same public or personal influence that clothes a Congregational pastor who properly magnifies his office. He has undoubted power to fill every missionary treasury of the denomination, and no offensive authority, either, does he need to exercise; he has only to say, 'Come', and the people follow."

This truly strikes the keynote of the money problem of our Missionary Society. The next thing I mention, then, is the plans or methods that this enthusiastic ministry will possibly be called upon to develop before he can expect to materialize in his church the proportional part of the debt, unless he makes up his mind to make up the deficiency himself. I believe it to be true that many of our old, tried methods have to a great extent proved themselves to be failures, and I have no doubt but that many untried methods will also prove themselves failures in the future; but we must keep at it a-trying, putting aside, if best, all past methods and try new ones, and continue to try until we truly succeed. The writer is a strong believer in a well-developed system as the only means now in sight that is equal to the demand of our benevolent societies; a system which will be large enough to harness not only every church but every member to the rein, when this is wisely developed and carried out. I do not see why our various missionary societies may not be on a sound, aggressive basis, at least during the next fifty years; but this is rather too general discussion of the subject, as my object is only to suggest how the average church may raise her share of the debt, thirty or thirty odd cents per member:

1. *Not by the usual passing of the hat.*

2. By a partial pledge system. The subject being well known to the congregation, the pastor may mention the amount that must be raised, then ask for pledges, to be paid there and then; and it would be quite helpful should he head the list himself, and it would be possibly well to ask for pledges of less amounts, as he proceeds, and perhaps still less; then pass the hat, as we call it, to gather in the amounts pledged, as well as the gifts of the congregation in general. The pastor will do well to be certain, before he gives up the pledge plan, that the amount asked for is raised, or will be raised by the time the hat returns.

3. In some instances it may not be wise to take a public collection for this special object, as possibly, within a month, sooner or later, the church is to take her annual collection for home missions. It may be better, therefore, to have her proportional part of the debt raised in some other way. I suggest, therefore, that, under this circumstance, it be divided between the Ladies' Missionary Society, Ladies' Aid Society, Y. P. S. C. E., Young Men's Club, Sunday-school, etc. Sabbath-school may see fit to set apart one Sabbath collection for the object, so the Y. P. S. C. E. and the Young Men's Club; the ladies, of course, will take hold of the matter in their own usual successful way.

4. Another suggestion is that a committee, possibly of young ladies or young gentlemen, or both, be appointed, and the same to see every member of the church and collect the amount required; and when this is done, it may be well to round it up by passing the hat at the proper time and place.

5. The envelope system. This means that every member of the church is provided with a small envelope, the object having already been explained, possibly from the pulpit. It is often well, also, to have printed on the back of the envelope the object of the gift asked for, the whole amount needed, and the sum to be paid by the individual church as well as by the individual member. Then, at the proper time, of course, at a certain date in the near future, the envelopes are to come in, and an opportunity given to all the congregation to contribute toward the same cause.

May I say, in conclusion, that no church, however small or out of the way, should neglect this opportunity—indeed, may I say this honest debt—because the church is small or out of the way. The amount asked is truly small, but the example is much. And on this very subject Dr. Clark writes me, when this plan

was first suggested and mentioned to him by me: "It is a splendid idea. Fire up every church in Washington. As you say, as Washington does, Oregon will do; as Oregon does, the two Californias will do; and when the East gets hold of the fact that the entire Pacific Coast is raising its share of the debt, the effect will be immense"; and we would also rejoice, and justly so, when THE PACIFIC will be able to publish that every church in Washington has paid her share of this encumbrance, as well as every church in Oregon and the two Californias. This can be done, but, as said, so much depends on that one man and his methods.

EAST WASHINGTON.

Your correspondent is writing from Walla Walla this time. Having been from home all the week, and not being able to examine our mail, there is a possibility that this letter may be exceedingly brief, but as many of them heretofore have overrun the space allotted, it will average the matter. The ministers at Walla Walla have a thriving Ministers' Union that meets in the Episcopalian pastor's study. The President of the Union is Rev. E. L. Smith, pastor of the Congregational church of the city. Some topic is usually presented by some member, and followed by general discussion. The minister being absent who was expected to read a paper, Rev. E. J. Singer was invited to tell of the work in Spokane. After the adjournment of the Union Mr. Smith, with the Sunday-school missionary, went to the station and met State Superintendent of the Sunday-school Work, Rev. S. Greene, who stayed over the night and passed on to Spokane to attend the meeting to incorporate the members of the committee appointed by the last Association into a body to hold and convey property for the church when necessary.

The church at Walla Walla is feeling that there is a chance to do considerable missionary work in Walla Walla county, and that a man could devote much time successfully in organizing and building up new points. Walla Walla county should be the stronghold of Congregationalism. The influence of Whitman College is now being felt, as young men and young women come in from the country and learn of our polity.

With the strong church that we have in this place, and the creditable missionary spirit exhibited by its members, Congregationalism may have an impetus that will enable it to reach many other places in the county. In the last few years, three places have been organized—Eureka, Whitman and Valley Chapel. What is needed for new work here is a minister to follow it up and nurse it into strength. If the Sunday-school missionary organizes a school and leaves it without some one to care for it, and without preaching services, the result is not what is desired. When the $179,000 has been paid, and the 32 cents all gathered in, it is to be hoped that what is needed in Walla Walla county, and other places too—more laborers—may be had. If each Congregationalist will put a 32-cent bomb under that mountain of indebtedness, it will be removed, and, it is to be hoped, cast into the sea, and the cry, "No more new work," may not be heard in the land. The Walla Walla church has given generously toward the debt. Besides placing its name on the Howard roll of honor and the Eastern Washington roll of honor, it has given $95, really giving this year $195 to the Home Missionary Society.

Many of the faculty of Whitman College supply points when it is possible for them to do so. Whitman and Valley Chapel have thus been aided, besides the regular pastor's work, Rev. Mrs. Cobleigh. Mrs. Cobleigh has been holding special meetings at Valley Chapel. The attendance was good until the last two nights, when the roads became so muddy and the nights so dark that people could not get about with convenience and safety.

Sunday-school Missionary E. J. Singer visited Whitman Sabbath morning, attending the school and preaching. In spite of fog and mist and sloppy roads, a fair congregation gathered. During the meetings held there last winter some young men were converted that are proving valuable and faithful helpers in sustaining that church. Two of the young men converted at that time have cut loose from the tobacco habit completely, which is commendable. It is easier to be a Christian and let tobacco alone. Two of them were in the tobacco business, but, not seeing their way clear to continue, have quit the cultivation of it.

Last night the King's Daughters of the First Congregational church, Walla Walla, opened their fair at the residence of Mrs. L. J. Reynolds. The tables were beautifully spread with handiwork of all sorts, and presided over by the fairest of the fair. As a financial venture, it was a success, the amount made being about $50. Some of the tables were cleared very quickly. The linen found a ready sale; the bookstore, which contained some booklets, the covers made and artistically designed by some of the King's Daughters, did a thriving business. The candy, which was exceedingly fine, was soon transferred to many buyers, and a general good time was had. The fact that the fair was held in Mrs. Reynolds' house made it more like a home gathering.

The Fruit Growers' Association is holding its meeting in Walla Walla this week. There is an excellent attendance, and many good papers are read on various topics.

The event of the meeting was the entertainment last night of the fruitgrowers by Whitman College at the Courthouse. The court room was crowded to its utmost capacity, the people, many of them, standing out in the hall on either side of the room. The program was what might be expected by Whitman, of the highest order. The music, singing and recitations were fully appreciated, many of them receiving an encore. The Ladies' Octette Club sang a taking song. Professor Hauerbach, teacher of elocution, who ranks among the very best, gave "John Norton's Boat Race" with excellent effect, and as an encore recited very appropriately "The Tale of a Peach," a harrowing affair that ended very disastrously for John and Sue who ate the peach of various hue.

The Young Men's Club of the Congregational church of Walla Walla gave a reception Friday night in the church. It was a social event, in which all were made to feel at home, even "the stranger within the gates." A program of artistic merit was rendered, having the best musicians, vocalists and elocutionists of the country upon it. Rev. E. L. Smith gave a very appropriate address of welcome filled with spicy things. The response was given in a happy vein by Miss P. Burr. The week has been a continuous feast. Nearly every night the students and faculty of Whitman have been called upon to furnish entertainment to some gathering, and have responded with their usual graciousness.

E. J. SINGER.

SPOKANE: Box 625.

Oregon

GLIMPSES FROM THE FIELD.

Last Thursday Superintendent R. A. Rowley returned to Portland from Weston, Umatilla county, where he had been for two weeks assisting Rev. A. R. Olds in special services. These were of an interesting character, and largely attended; the last service having two hundred and twenty-five persons present. A goodly number united with the church last Sunday. As Mr. Olds is continuing the meetings, assisted by Mr. Alexander Brady, a former student at Pacific University, it is certain that there will be a number of others to unite with the church in a short time. One marked feature of most of these meetings so far has been the attendance of a number of saloon men and gamblers. They have occupied front seats and paid earnest attention, and have given freely of their means to support the work of the church. The field occupied by Mr. Olds is one of the most important in the State, at least so far as a rural community is concerned; and its transformation since his work commenced, about two years ago, is marvelous. While there has been a most encouraging change for the better along all lines, there is yet much to be done before the whole community is brought into right relations with all that is best.

Rev. Evan P. Hughes has accepted the call to the Hillsboro church, and began his work there to-day.

Rev. J. M. Dick has been called by the Hubbard church, and it is understood that he will accept. It is presumed that the churches at Elliott Prairie and Needy (the Smyrna church) will be under his pastoral supervision.

Rev. Dr. Kantner of the First church, Salem, recently started a class for Bible study, which is meeting with marked success. It meets weekly on Tuesday evening. The general subject of study at present is the "Life and Journey of St. Paul," subdivided into numerous topics. In addition to an excellent attendance on the part of the members of his own church, there are present at each meeting a large number of the representative men of Salem, members of other churches.

For a number of days past Rev. Daniel Staver has been presenting the cause of Pacific University to the Congregationalists in Salem and all others interested in its work. He has been received with great cordiality, and has met with some degree of success. While this important work is not going forward as rapidly as could be wished, yet constant progress is being made, and the final outcome—the raising of the $100,000 to meet the offer of $50,000 by Dr. Pearsons of Chicago—is certain of success.

During the past week Mr. Staver gave an address before the Y. M. C. A. in Salem on the Turkish question, in the presence of a large and appreciative audience. An experience of five years in Turkey as a missionary gives Mr. Staver peculiar qualifications to speak on this vexed subject with certainty and intelligence.

On last Wednesday, at Astoria, Rev. Dr. Kantner of Salem gave his lecture, "Move On," for the benefit of the Congregational church. He delivered this lecture for the benefit of the church at The Dalles the week before.

Six of the Corvallis churches were united in an agreement for a series of union meetings, and they were begun the past week.

A similar series of meetings by the churches in the city of Albany, under the direction of evangelists Holdredge and Dixon, were just closed after being held for two weeks. This effort resulted in a number of additions to the principal churches and a general strengthening of all Christian forces.

The annual meeting of the Portland First Church Society was held last Thursday evening. Officers for the ensuing year were elected as follows: J. P. O. Lownsdale, President; John A. Bell, Secretary; W. S. Charleston, Treasurer; F. E. Beach, R. L. Durham, Judge J. B. Cleland and J. A. Strowbridge, Trustees.

The principal pastors of churches of the city, in obedience to a resolution passed by the Ministerial Association, will speak on the different phases of gambling to-night. While there is a difference of opinion about the methods pursued by the Municipal League in relation to this crowning evil, all right-minded persons admit that something ought to be done to abate it—at least all who have any convictions at all upon the subject. In this, as in all other movements, it is much easier to find fault than to do anything else; and the work of the League, in connection with the interview by its committee a week ago, has been the principal topic of discussion ever since. It is openly maintained by many who are supposed to be "influential" persons that "public opinion," whatever it is, will not sustain any particularly aggressive movement to stop gambling. Whatever may be the fact about this, one thing is sure, nothing short of a persistent and determined effort will test the matter in any satisfactory way. "If public opinion," which municipal officers so greatly rely on to back them in their failure to enforce existing laws, is of the character claimed, so much the worse for it and so much more the reason why the public conscience should be aroused to do its duty in suppressing gambling and its attendant evils to the fullest extent possible. Many taxpayers groan fearfully under their burdens on one hand and wink at many forms of deviltry, which constantly increase the rates of taxation by at least fifty per cent on the other. All such should be consistent and take their medicine without grumbling, or else come in touch with those who patiently and persistently and without hope of emolument or other reward than that of a conscious performance of duty, and endeavor to free our fair city from the awful incubus of corruption that everybody admits is now hanging about its neck.

GEORGE H. HIMES.

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When a man begins to pursue the downward path, the sympathy of his friends usually finds voice in the remark that the fates are against him. When he presently pulls out the throttle and rushes on with terrific speed toward the very mouth of hell, it is usual to say that whom the gods destroy they first make mad. There is a lingering notion even in the minds of pious folk that clever fellows who throw themselves away do not throw themselves away at all, but are dragged down by the powers of darkness against their will. The notion is pure paganism. The fates that are against a man are within him. If there is a pit ahead, it is his own digging. If he is in the toils, they are of his own spinning. We sometimes say of a poor sinner that no matter how wisely he may plan, or how wisely he may act, it is all to no purpose; he seems born to go down. But the fact is he neither plans wisely nor acts wisely. When he welcomed sin, he welcomed a poison that is to the judgment what mercury is to the bones. Sin saps our wisdom, makes us fools. Look at Saul planning to down David. No doubt he chuckled over his rare diplomacy, and when it failed, concluded that the fates were against him. But did ever a man plan more foolishly ?—*Lafferty.*

That which determines Christian character is not Christian profession nor Christian attainment, but rather the Christ nature and spirit. And these may not be very clearly marked in the life; indeed, they may not be manifest in any special way; and yet these may be true Christian character in its beginnings and its first essentials. A man may say, as he looks on a field, "This is a corn-field," and yet there may not be a spear of corn to be seen. But it is nevertheless a corn-field. The seed is in the ground; it has been planted there. A little waiting is all that is needed in order that the visible evidences may appear. So it is with Christian character. The seed of eternal life, which is the seed of the Christ nature planted in the soul, is planted in the character, and sooner and later will develop into a noble life and manhood. The sprouting out of the evidences of the new heart will soon appear. It will not be long till the fruit of real Christian character will be seen, where the Christ seed has been planted. Let the growing life be cultivated, and it will more and more verify the beauty and force of the words of Christ himself, "By their fruits ye shall know them."—*Religious Telescope.*

My Lord and God, through all my life thou hast been my most constant, timely and faithful friend. I have countless blessings for which to thank and praise thee forevermore. For my existence; for my godly ancestry; for my father and mother; for our family prayers; for the Sabbaths and sanctuaries of my youth; for my protection from degrading vices; for the choice of my profession; * for the favor of the churches to my early ministry; * for my home, my family; * and for the crowning of all these mercies by a comfortable hope of heaven, in the repose of which, for the most part, I have been able to do my life's work; and finally, for the singular peace which God has given me under the supreme affliction of my life: for all do I praise and bless thee, my undying friend, forever and forever. Amen, O Lord, Amen! —*Prayer of Austin Phelps.*

Sick people don't like to be stared at. They are morbidly sensitive. To look surprised at the change sickness has wrought is annoying, and, worse than that, it is disheartening, and makes invalids imagine their case to be worse than it is. Therefore, don't stare at a sick person. And don't stand at the back of the bed, to make him turn his eyes round to see you. Always sit by the bedside, for the patient feels more at rest than if you stand up tall before him. And don't whisper; don't talk in a low voice; don't follow the doctor or a caller out into the next room. The invalid will be absolutely certain that you are discussing him. Don't wear garments that rustle or are made of rough cloth, to come in contact with hands made tender by sickness, and don't wear creaking boots or thick-soled boots.—*Hall's Journal of Health.*

If the great truth that every recipient of the saving grace of our Lord Jesus Christ must be a dispenser of the same could be burnt into the consciousness of Christendom to-day, the missionary treasury would be full of money, and the missionary fields would be full of laborers. Yea, and the Christianity that is often such a travesty on the New Testament pattern here at home would exhibit the power and repeat the wonders of the first days. The missionary spirit is the soul of true Christianity. The ecclesiastical organization that lacks it is a corpse ready for the burial which is surely coming.—*Christian Advocate.*

Rev. G. P. Merrick, of Halloway Prison England, has compiled statistics which show that crime is not very remunerative. In the 372 cases of 'house-breaking, which 'gave employment' to 488 men, the average 'earnings' were only $63.50. Four hundred and twenty-two pickpockets had to divide the proceeds of 364 successful attempts, the average takings being $22.75. Defrauding pays better. In 309 cases of this sort, each partner received on an average $731.75. But as there is a long time of inaction between each case, criminals are among the worst 'paid' individuals."

Brave men do not boast of their courage, nor honest men of their sincerity. Nor do great-souled, broad-minded men indulge in low, vulgar abuse and ridicule of their brethren. When a man who professes to be a minister of the gospel of love shows vindictiveness and petty spite, he advertises his true character, and people regard him accordingly.—*Baltimore Advocate.*

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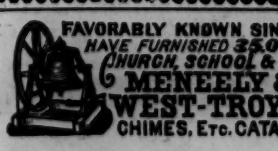
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(Continued from page 9.)

ceptible, it may be to Christian believers who have penetrated to the divine truth within, serves to confuse and repel thousands whose interest is not strong enough to lead to more than a superficial investigation. They look at the surface, and it reveals to them a great deal of a more or less artificial system of theology, and comparatively little of the divine life. There is a wide-spread feeling that there is much of cant and weak sentimentality in the forms of religious service and worship.

Furthermore, there is a prevalent and deep-seated skepticism abroad in the land, with which the Church has to contend. I do not have reference so much to avowed infidelity, but rather to a skepticism represented by a much larger and infinitely more worthy class, within as well as without the Church. People who are not so much disbelievers as unbelievers; to whom the claims and doctrines of revealed religion are vague and unreal. In a dim, uncertain way they believe in the immortality of the soul and in some primordial power, conveniently designated as God, but their faith is too uncertain a quantity to dominate their lives. Heaven is to them a dream, and hell a superstition.

(To be continued.)

RESOLUTION.

Passed by the Executive Committee of the Congregational Home Missionary Society, Nov. 4, 1895.

"*Resolved*, In the present embarrassed condition of the treasury, that the rule of the Society, requiring annually diminishing grants to churches asking aid, shall be enforced, unless specific and adequate reasons can be shown for an exception; and that superintendents be directed to notify the churches of this action, and to make extraordinary efforts to increase the pledges of the people to cover the amounts thus reduced."

A copy of the above resolution was sent, a few days since, to the pastor of each of our aided churches, with the request that it be read to his church, and an effort be made to secure a *voluntary* increase of pledges for church expenses, so that less aid may be asked next year than heretofore.

We report some extracts from answers received:

1. "I do not think I could do any good to bring the matter before the church now, nor do I see at present any possibility of decreasing our aid asked for. My salary is behind now $—, and we are being weakened by removals. We are under a heavy load, and seem likely to have to carry it some time. But it is possible we may ask but $— next year ($50 less than last year). I will try."

2. "I will lay your request before the people to-morrow evening. We all feel the burden of the Home Missionary debt. I only wish I could reduce expenses, so as to give a gift in that form. I have a very united and willing people, but they have no wealth among them. In fact, some of them are really in very great need of the necessaries of life. But some new givers may be secured. We will do our best. I think we can reduce the amount asked for last year."

3. "I read your letter at our prayer-meeting this evening, but no one seemed willing to say what the church could do. I think we ought to do more this year than last, but I hardly expect more than $— increase. I shall try hard to get that amount, yet cannot feel sure of succeeding."

4. "This is the situation here: The church is in debt for money borrowed to pay the former pastor and now due. We have started a subscription, and I have urged that this be paid now, before next year. I think it will go through, but it will tell on my salary. Money is fearfully scarce. I cannot tell what we can do about this reduction, but at least $— should be deducted."

5. "Yours received this afternoon. It finds us down in the depths financially. We are trusting in Providence, and hanging on, but how long there will be anything to hang to is a question. If it had not been for our home mission aid this year, it would have been impossible for us to remain here. Just now I cannot say what the condition of affairs will be another year. I have never in all my experience had to face *nothing*, as we are doing now. This may be only temporary. One thing is certain, however: unless some door opens that just now is unseen, we must have as much aid from the Home Missionary Society next year as this, and perhaps more. We have a plucky church, and they will do their best. The wealthy churches and church members must do more for the Home Missionary Society. If we are cut off from its aid another year it will mean death to us. I am hopeful, but these are the facts as we see them to-day."

It ought to be said, in conclusion, that the churches from which these messages come are among the most promising of our aided churches. They have been struggling toward self-support. Two of them, in making their application for the current year, confidently expected never to ask aid again Another of the five has already made a collection for the C. H. M. S, such that if all our churches should do as well in proportion to their means, Southern California would be well nigh, if not quite, a self-supporting district. All of them look up out of their present darkness with an earnest purpose to do their best, and with a hope that some way, now unseen, they shall be able to collect more and ask less next year than now. Such churches should have all the help they need. Their attitude is such as to inspire to generous giving those in whose hands God has placed the means.

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